ZIONS HERALD

Carnival Time

Snow Girls at Vermont Junior College

Library of the
UNION THEOLOGICAL SEMINARY
New York
FEB 1 1946

FEBRUARY 6, 1946

FOR THIS WEEK'S THINKING

THERE ARE METHODISTS IN VERMONT who have kept a great church-related school going for a long time.

A PREACHER ON THE PICKET LINE is the first-hand report of the Rev. Donald A. Wells, minister of the Methodist Church in Weston, Mass. (Mr. Wells is holding a sign, second from right in the photograph.)

J. Garfield Sallis writes another interesting column on the news of religious education in the Northeastern Jurisdiction.

Peter Palches, pastor at Plymouth, Mass., tells us of the recent visit to that town by the UNO committee.

The Rev. Harold E. Buell, Methodist pastor at Carnegie, Pa., discusses Gandhi's attitude concerning Christianity.

Dr. Walter L. Nathan of Auburndale, Mass., takes us on another tour in finding religion in art.

George S. Reamey, editor of the *Virginia Methodist Advocate,* writes an interesting story of the work of our Methodist Commission on Chaplains.

PLUS news from all over the church world, stimulating editorial comment on current news, regular features, and words from our readers.

READERS WRITE

My Dear Crispus:

"Greetings!

"My kinsman, Paul, sent me your letter of some time ago in which you made some observations regarding the current effort in evangelism that is sweeping the church.

"The matter that has been bothering me lately, my dear Crispus, is not the methods of evangelism we are using, but the attitudes that many of our contemporaries have toward the movement now on for a decent living among the poorer classes of people.

"I have noticed how some of the boys who graduated about the time we did from the School of the Prophets over in Athens have become sleek and fat, not only in their obesity but in their thinking. The elder in charge of one of our congregations here in Rome used to be quite a fighter for the rights of the laborers and the welfare of the poorer classes, but since he has taken on several of the dealers in the city into his fold and a few influential people in the senate, he has become what he terms much 'saner' in his approach to the political and economic issues of the times. I can remember when he used to insult the moneyed class from his preaching dias. He says now that he has grown up! I'm not quite clear in my own mind whether he has grown up or whether he has been unconscious of having become in-grown. I'm inclined to lean toward the latter viewpoint, namely, that being surrounded by a number of 'successful' business people his change in attitude, perhaps quite sincere, appeared to him to be growth, whereas in reality it was a sort of unconscious attenuation.

"You no doubt recall how my kinsman has been accused again and again of being a rabble-rouser. The intrenched interests of Philippi and other places have always opposed any movement which would seem to cut into their profits. To stir up the people against the workers because they want a decent livelihood, seems to me foreign to the principles and teachings of our Lord and Master, Jesus the Christ. This is well authenticated by his announcement of his ministry in his home town as well as by his many later statements, and most certainly by his acts among and for the poorer classes. It would seem to me that our sympathies should be with the underprivileged, even though here and there they may stoop to excesses. (We cannot blame them too much for their 'excesses' when they have had plenty of precedent among those of the rich.) What I fear is that these poorer people will get the same idea that the richer people have, that it is the material things in life that matter most.

"I notice that some of the readers of our HERALD IN ZION have quit reading it because they don't want their settled opinions disturbed. Of course they don't say that. Do you have people like that? I have some in my congregation. They don't want to hear anything, see anything, or say anything that is not acceptable in the 'best circles.' They are law-abiding citizens and quite respectable, really quite likeable. But they need more of the insight and spirit of Christ and less of the foresight of the Weekly Financial Review."

HERODION.

Forty New Subscriptions

"Herewith I am handing over to your tender editorial mercies forty of our choicest Foundry folks. Checks are enclosed covering their subscriptions to ZIONS HERALD for one year.

"Take thou authority to be my associate pastor, being careful with all diligence to inform, to inspire, and to edify this elect company. I have assured them all that what *Time* is in reporting secular world trends and views, so ZIONS HERALD is for kingdom affairs, especially in its ministry to the Northeastern Jurisdiction. Most of them have sampled your wares and have found them good. They like also the HERALD's atmosphere of sturdy independence.

" 'Fine feathers do not make fine birds.' But, added to all the inner virtues, the attrac-

"One of the characteristics of this HERALD of ZION has always been that it insi it is no man's dog and wears no ma tive form and color in which this old odist publication is now decked for its visits, helps. Personally, I like bright to carry winged words. A cardinal more attention than a sparrow.

"I am happy to send you these tw subscriptions. While you subtract tl scription of the brother who thinks t cover conceals fire crackers to startle of dogs, you can add forty names o who like the explosions, even though times they 'shake the sure repose' saints. By the way, I move to char figure of speech from 'dogs' to 'dog not doctrinal dogmas, but connectiona crackers of the ZIONS HERALD brand w hurt denominational dogmas, that is that are stone; to the advantage church, it might at least singe some are stubble.

"Speaking of dogs and dogmas r me of a piece of doggerel:

'I am the dog of His Highness of
Pray tell me, whose little dog are

lar. So was the HERALD in the beginn now and—let us hope—ever shall be.

(Rev.) FREDERICK BROWN HARR
Foundry Methodist Ch
Washington,

Truth for Ramsay

"Your correspondent, speaking of th situation and Mr. Ramsay, says, 'Pleas us the real truth.' Maybe I can help.

"I suppose it was twelve or fourteen ago that I bought a few shares of th stock in question, as it was then low in It was a poor investment. It paid no dends whatever, but instead, the steel pany was running into millions of doll losses every year. This was because business did not permit enough pro pay overhead expenses, such as pr taxes, insurance, necessary salaries and to keep a skeleton staff working and m such products as a market could be for.

"When an upward turn of the n came, I sold my share, as they did n pear to have much future. I was corr think it was about ten years before the pany could stop its losses and pay just share. Owing to the extraordinary tions brought about by the war, $4 a has been paid lately. But this situatio not continue over many years. The con should get back its surplus, which wa ously impaired during the lean years. such men as Mr. Ramsay do not compr is the necessity for profits going into plus. And without a surplus nothing keep a business solvent during years of business. Mr. Ramsay looks superficia big gains and thinks they can be distri among the workers. This is true to a li degree only. Profits must go into surpl there will be bankruptcy, and when th cure, the workers are out of jobs.

E. B. HURLBU
East Cleveland,

Whose "Man" Bilbo?

to do about Bilbo—Sen. Theodore Bilbo, who calls himself "The Man"?

to do about this "Misrepresentative ississippi," who has made a career of ng racial and religious hatred, and s kept himself in office by posing as r when the hatred bounced back at

have suggested impeachment. Others ged the U. S. Senate to censure him. few have advocated more summary es.

Philadelphia Record is willing to leave e people of Mississippi to dispose of

we think they're going to do it when es up for reelection this year.

articles on Bilbo, by Thomas P. in this newspaper, not only show up ckground of America's No. 1 race

also show that Bilbo is far from be- resentative of the South or of his own Mississippi.

O'Neil stories make exciting reading. amid their dramatic episodes, how- a lot of evidence to show that Missis- s are thoroughly ashamed of Bilbo, o get rid of him, but want to be let o do that job themselves.

ember, virtually every newspaper in ippi has fought "The Man." The *Star- cle,* of Pascagoula, says:

war has filled the farmers with some f the ideals for which it was fought, eir returning sons are going to help understand. We have actually talked ugh boys who feel this way, and of their fathers, to give rise to our hat Bilbo in 1946 may very likely get cisive political beating he has deserved is administration as governor."

's just *one* Mississippi newspaper. All n' Bilbo.

when you think of the South, don't of Bilbo alone, but of Lister Hill, Pepper, Alben Barkley, Tom Con- Josephus Daniels, Ellis Arnall, the late rrison, all gentlemen, all tolerant, de- man beings.

ssippians, as O'Neil says, are just like kind, normal Americans.

think Mississippians know what their ught for, and that it wasn't for a sena- o calls their Jewish buddies "Kikes." ssippians haven't forgotten that the who described himself as "a man of energy, a wonder in sustained power urance, and a marvel of intellectual ce"—

so the Bilbo, who, as governor of Mis- , wound up his four-year term with te $11,500,000 in the red, and only 27 in the treasury.

when the "Misrepresentative from ippi" gets his walking papers in the primary, the people of the Magnolia an take a bow. They will have given swer to the question:

ose "Man" Bilbo?

rs no more.

printed from *The Philadelphia Record.*

There Are Methodists in Vermont

STEPHEN KELLEY

It is Winter Carnival time at Vermont Junior College, up among the snow-covered reaches of the Green Mountains. Students of this more than century-old Methodist educational institution have laid aside their studies and their cares and this week-end are reveling on skis among the blanketed hills or trying out their flashing blades upon the campus rink. Parents and friends from many states have gathered to participate in the healthy winter pastimes and in the social events which feature the annual carnival.

SKI TOW ON BACK CAMPUS BEHIND DORMITORIES

ZIONS HERALD was but an infant periodical of ten tender years when the Rev. Solomon Sias, power ecclesiastic of early New England Methodism, presented the resolution at the first New Hampshire conference in 1832, upon which Newbury Seminary, progenitor of the present college at Montpelier, was founded. This was the same Solomon Sias who had previously been manager of the ZIONS HERALD, and whose business acumen and foresight saved the periodical from financial disaster at a critical time in its early career. It is interesting to note that both the educational institution and the periodical stemmed largely from the initiative of this one man. He passed the later years of his life within the shadow of the school he founded and was president of its Board of Trustees.

Many men of power in Methodism were either students or teachers of this early denominational school. To mention just a few: Principal Osman C. Baker, great theologian and bishop of The Methodist Church; Prof. Clark T. Hinman, first president of Albion College and later president of Northwestern University; the Rev. Joseph E. King, who brought the original school to the peak of its early success and prestige; Dr. Charles T. Hinman, a former president of Northwestern, and many others. From the turn of the century until his death three years ago, the Rev. Walter R. Davenport, D.D., long a member of the Vermont Conference, played a major role in the progress of Montpelier Seminary and Vermont Junior College, first as headmaster of the seminary and later as a member of the college board of trustees.

Many of its early principals became founders or administrative heads of other schools and colleges. Notable among these was the Rev. Charles W. Cushing, who became founder of Lasell Seminary and George Crosby Smith, long a principal of Drew Ladies' Seminary.

The first theological school established in American Methodism was started at Newbury. It was later removed to Concord, N.H., and from there to Boston, where it became the nucleus around which Boston University was built.

It is interesting to note that although New Hampshire Conference, with

ADMINISTRATION BUILDING

which Vermont charges at that time were affiliated, officially fathered Newbury Seminary, only Vermont towns made bids to become its first seat of learning. Newbury at that time had hopes of becoming the Vermont State capital. In fact, one session of the General Assembly was held there.

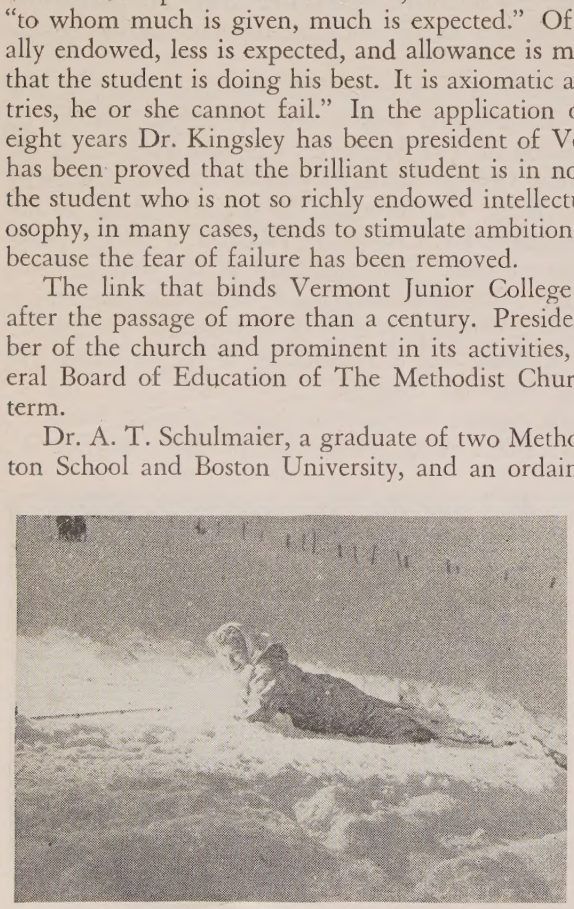
YOU CAN SKI TO CLASSES IF YOU CAN SKI

During the 34 years the school had functioned in Newbury many changes had occurred to warrant shift in location. Chief among these was the organization of the Vermont Conference and separation of Vermont parishes from the jurisdiction of its neighbor state. Irrespective of reasons for removal from Newbury, and lack of success was not one of them, the fact remains that the institution opened for the fall term of 1868 in Montpelier. It was chartered under the name of "Vermont Conference Seminary and Female College." The name was changed at a later date to Montpelier Seminary. The junior college was added in 1936, while Dr. A. W. Hewitt, an outstanding Vermont Methodist was president. The metamorphosis from a secondary institution to a junior college started with the inauguration of Dr. John H. Kingsley in 1938, and was complete two years later.

President Kingsley brought to Vermont Junior College a philosophy which may be said to be unique among institutions of higher learning. Simply, it is based on the parable of the talents, and as in the biblical narrative, from those "to whom much is given, much is expected." Of those who are less intellectually endowed, less is expected, and allowance is made if the proof is convincing that the student is doing his best. It is axiomatic at the college that "if a student tries, he or she cannot fail." In the application of this philosophy during the eight years Dr. Kingsley has been president of Vermont Junior College, it also has been proved that the brilliant student is in no way penalized by it. As for the student who is not so richly endowed intellectually as some others, this philosophy, in many cases, tends to stimulate ambition, resulting in improved grades because the fear of failure has been removed.

The link that binds Vermont Junior College to Methodism is still strong after the passage of more than a century. President Kingsley, a life long member of the church and prominent in its activities, is a lay member of the General Board of Education of The Methodist Church. He is serving his second term.

Dr. A. T. Schulmaier, a graduate of two Methodist affiliated institutions, Tilton School and Boston University, and an ordained minister of the church, is dean of education. He was formerly head of East Greenwich Academy and president of Genesee-Wesleyan Seminary at Lima, N. Y. He has had rich experience in teaching at other Methodist-inspired institutions. Mrs. Schulmaier, who has spent her entire teaching career in Methodist institutions, is instructor in sociology.



IT IS ALSO POSSIBLE TO TUMBLE

Three prominent New England Methodists now

(Continued on page 136)

Berkshire News Letter

H. Elliott Chaffee

Pittsfield, Mass., January 24,

Dr. Ralph W. Sockman, of Christ Cl New York City, was with us for three January 9, 10 and 11, for our Week of services. These meetings were held i First Methodist Church and Dr. Soc spoke five times, two afternoons and evenings, to large and growing con tions. His messages were characteris gracious in composition and in delivery they live with us as masterful interpret of the great themes of the Gospel.

Pittsfield, like many other commu lives under the darkening pall of labor culties. A local "bus" strike has com gone—a minor inconvenience. What ries our citizens is the deathlike stillnes hovers over our great General Electric This strike, which began on January 1 fects about 10,000 employees here in the tral Berkshires and involves a daily wag of an estimated $97,064. In the main—a date—this sector in the war that rage tween labor and management has marked by tolerance and patience. leaders of the local branch of the UERM with a four to one strike vote to back are holding their followers in line. O other hand, the local management o General Electric Co. has so far meticul sought to avoid any statement or incide an incendiary nature.

Up to this writing, it has not been ve citing to live in a strike-harassed city. observations can be made, some que asked. The general public, those not di involved in this conflict, cannot but f sense of helplessness as it witnesses f moving toward conclusions that may v affect this whole region while it has opportunity to voice its own concern or to plea its own interests. Then, too, more than a little disquieting to find tha particular labor group which now rec the highest average wage in this area sl strike for further increases with appar little concern for less favored employees the other hand, there are those who that offers made to date by manageme the electrical industry have been neither quate nor in good faith—they do not r sent the capacity of the industry to pay they carry the threat of a "speed up" will leave the worker open to grievou ploitation. Every conversation on the ject usually ends with some statement t effect that after all, this strike is not pa larly concerned with wages, it is a stru for power. If there is truth in this, it is to remember that the last struggle "Power" was fought under the sloga "Unconditional Surrender," and the re to date have not made us either happ secure.

We sometimes wonder if those UNO resentatives who are seeking in our England area a site for a permanent will welcome an invitation to such a b heated community.

"Saddlebags," the official publication o Central New York Conference, comes larly to my desk with a plethora of n

edited by the Rev. Charles C. Noble, recently went from the pastorate of the Methodist Church, Syracuse, to serve as of Hendricks Chapel, Syracuse Univer- A sad note invaded his inaugural on 25th, in Hendricks Chapel, in the sud- death of William W. Chamberlain of town. Mr. Chamberlain was for many the treasurer of the Finance Commis- of the Troy Conference. He was at- ng the inaugural of Dean Noble as a ime friend and longtime trustee of the rsity. Dean Noble is succeeded at First ch, Syracuse, by Dr. Albert I. Baner of Jersey.

r chaplains are returning to us. Taylor r, son of Superintendent C. J. Miller, left the Navy chaplaincy to join the ty of Syracuse University and will teach e Philosophy Department. Arthur O. e, who was discharged as a major in United States Army, is the new pastor at heesville. He succeeds Clarence L. Hoch, tly appointed to Poultney, Vt., where he serves as pastor of the Green Mountain r College.

e Rev. Charles W. Tryon, to insure a healthful climate for a young daughter, recently taken the pastorate of the Mag- Church, Brawley, Calif. He and Mrs. n are greatly missed in Pittsfield, where erved as assistant minister of our First rch. The members of our Trinity Meth- Church are proud of a newly installed recently dedicated Hammond Organ. aid for!

e close with a Crusade note: The Rev. r Williams is pastor of a three point ge in Oswego County, Northern New Conference—Central Square, Caugh- y, and West Monroe. An intensive visi- n program in these small communities brought, to date, membership accessions ighty-four. Something is happening in Methodism.

urch School in Evangelism

John Q. Schisler

e Methodist Church can move as a nty force for the accomplishment of purposes. That has been demonstrated he financial phase of the Crusade for st. More than twenty-seven million dol- were subscribed and more than twenty- million paid by the end of the ninth th after the close of the campaign. This nificent result was achieved because so y local churches did their full share.

is one thing to raise a large sum of ey. It is another to reach great evangel- objectives such as The Methodist Church set for herself in this quadrennium. The r is harder, but it can be done.

uch depends upon the church school in year of evangelism. The attitude of its rs and teachers toward evangelism and t they do about it is going to be the sure of success in this great endeavor on y pastoral charges. The pastor carried t responsibility in this year of our Lord, . He needs every ounce of strength and

(Continued on page 128)

A Preacher on the Picket Line

DONALD A. WELLS

I have been quizzed no end with the question as to why a Methodist minister should have been on the picket line of the GE plant in East Boston. Naturally no individual could presume to represent an organization in a situation as controversial as this one, although there was no doubt more than one minister in the New England Conference whose sympathies lay with the strikers. A matter as far reaching as the present conflict between labor and management must be met with a definite position. Although our interests as ministers are with the whole of society, still this is an issue so fundamental that one is forced to recognize one or the other, labor or management, as representing better the trend toward providing the greatest good for the greatest number. Several facts should be considered.

I. During the war years labor, for the most part, lived up to its "no strike" pledge. This wave of strikes, nowhere near so serious as that after World War I, represents a natural release of pent up steam. During the war years promises of wage increases have gone unfulfilled and union contracts have lapsed. These events have festered a raw edge on the worker's mind. It is hoped that the pressure of the strike can force negotiations where the Presidential fact-finding board failed.

2. The present strike era, which is actually one big strike, embodies the desire of a significant body of workers for a more adequate wage commensurate with both prices and profits. Our Bureau of Labor Statistics informed us at the outbreak of the war that well over half of the families of the United States subsisted on a wage insufficient to insure a decent standard of living. Granted that other factors than wages are involved, still the appalling slum conditions, which exist in more than so-called slum areas, the poor health standard as evidenced by army rejections during this war, the general breakdown of our "scarcity production," have indicated even to the government that something is the matter either with prices or wages.

3. General Motors, in its full-page news ads, has rightly interpreted these strikes as a revolution—an attack on the foundation of our present economic system. The free-enterprise economy has assumed the right of management or owners to hire workers at any wage for which men are willing to work. Given unlimited opportunity for employment, this might result in a wage that provides for all an income for a decent standard of living. However, the pressure of want, and the scarcity of jobs, have usually forced the masses to work for what they can get. The union provided the worker with a bargaining power, if not equal to, at least sufficient to challenge the hitherto undisputed power of employers. At least two basic changes are involved whether labor recognizes them or not: First, wages commensurate with prices so that the worker will have sufficient income to permit him to buy a minimum standard of living at current prices. Second, wages commensurate with profits which may solve part of the dilemma between prices and wages. An effort to solve the former has been feebly attempted by the government through the OPA. The impending dissolution of the OPA would undo this progress and leave us again to the anarchy of profit motivated management. The second matter has certainly become involved in the worker's attempt to get a share of the profits.

(Continued on page 137)

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EMORY STEVENS BUCKE, Editor — HOWARD N. ATWOOD, JR., Publishing Agent

Special Contributors

CHARLES D. BRODHEAD — WALTER L. NATHAN
H. ELLIOTT CHAFEE — HAROLD W. RUOPP
WILLIAM G. CHANTER — RALPH W. SOCKMAN
RAYMOND H. HUSE — WILLIAM L. STIDGER

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Fourth Week After Epiphany

SEE "THE BOOK OF WORSHIP"

I Cor. 14:8-12, 23-25; Matt. 6:1-8, 14-18.

The first lesson gives Paul's preachment on the subject of unity. Obviously the customs of the Christians had become too cumbersome. It seems that confirmation and baptism were being spoiled by the fussiness of the saints. As one reads the whole chapter, it reminds one of the old feuds that the Methodists and Baptists had years ago concerning immersion. But Paul would have none of this futile type of non-religious bickering, and thanked God that he had baptized only a few, so that he could discuss freely with them the real issue, namely: the centrality of Christ in the formation of any vital fellowship. His preachment is needed now. Veterans returning from the war are indicating disgust with the current denominational and theological bickerings of churchmen. One veteran recently said that the whole picture was so obnoxious to him that he had decided that the whole story about God was a myth. *Let us heed the warning!*

Matthew's presentation of the Gospel brings us Christ's sermon on sincerity. The Christian is told to give his alms in secret; he is told to pray in secret; he is told not to use vain repetitions, thinking that he will be heard because of "much speaking." The Christian is told to forgive if he expects to be forgiven for his own misdeeds, and he is told to be natural about his religion and not make wierd faces as do the hypocrites.

It is a refreshing sermon from Jesus. It cuts rig through sacerdotal filigree and gets down to roc bed talk about *how* to live a noble and Christi life. Be natural, be sincere, and you are humb Approach your Father in heaven as any child a proaches his father—and your Father will know y and "thy Father which seeth in secret himself sh reward thee openly."

I Have No Prejudices

The following extracts from the *Congression Record* speak for themselves. They are part of t proceedings now being paid for by American citize who tolerate filibusters.

Senator McClellan speaking:

> "Mr. President, I do not wish to see the Negroes oppressed. What I do want is segregation of the races. We in the South do not wish to have social equality between all races, so that we would be compelled to surrender our right under the Constitution to associate with those of our own race if we choose to do so. We do not wish to have that barrier stricken down. We do not wish ever to see the amalgamation of the black and white races occur. We shall guard against that, Mr. President; we shall protect the integrity of our race all we can. There is no prejudice against the Negroes. We want them to prosper.
>
> "Mr. President, I am a Baptist. I am one of the real Baptists; I am the sort of Baptist who believes that once you hook your caboose onto the Lord's heavenly train it stays there. Do you know what I mean? I believe that the Lord saves you only once, and that if He saves you He does a complete job of it. That is the sort of Baptist I am."

If this editor were a Baptist he would be very sor to have this otherwise good confession of faith asso ated with the senator's bigotry. As a churchma however, one cannot but feel that the Lord has be woefully misrepresented by such remarks. It is go to know, however, that God is good and that H mercy endureth forever! It is also good to know th He is no respecter of persons, and that all men of a races are His children.

The Palestine Commission

Russia raised a good question this past week-en when it suggested that the Anglo-American Co mission on Palestine had little right to exist, partic larly since UNO is now an operating internation security agency. The commission was set up b Messers Truman and Attlee as an obvious means f further delay in bringing about a settlement of th tense situation. Neither the Arabs nor the Jews, t contending parties, are at all happy with the plan.

Now Russia asks about the lawful foundations this commission. How can Great Britain and Unite States feel that they have any right to settle an issu that is not within their realms of national ownership

ously the oil interests in some quarters are hope-
hat the Arabs will be given full sway in the sit-
n, and perhaps they feel that the old imperial-
will hold if the matter is not cared for through
D. The feudal system of the Arab people lends
nicely to selfish interests seeking control in the
e Mediterranean area, for the people do not de-
the issues. There is no democracy in the Arab
s and the leaders will continue their fight to see
that democracy never comes near that area. If
ia moves into the picture, these Arab leaders who
former allies of Hitler and Mussolini will be in
difficult struggle to maintain their status quo.
ssia is correct in expressing opposition to the Pal-
e Commission, for it has no legal status. Britain
charged by the League of Nations to open the
s of Palestine to the Jews and safeguard their
g there; then Great Britain began to operate its
asement policy and, in order to keep the friend-
of the hostile Arab leaders, it took authority
its own hands and closed the doors of Palestine
urther immigration of Jews. A storm of protest
e all over the world, and our own United States
gress expressed itself as favoring the reopening of
stine for the Jews of Europe to escape persecu-
. But Great Britain was able to talk Mr. Truman
another appeasement mood, and hence set up
current Palestine Commission.
y what right does Great Britain operate such a
em? By what right has the United States any
in working out a mandate that was originally
le up by the League of Nations to which it never
nged? Must we go on with a policy of procras-
tion in this matter while thousands of Jews are
ering further indignities and physical hardship in
ope? The legal status of the Jew in Palestine is
r, and his admittance to Palestine must be ac-
plished at once.

How Pigs Get Fat

ast week *Associated Press* carried an interesting
y about a man and his pig. It seems that the man
ted his pig to grow fat so that he could win a
e next spring. But the pig would not eat enough
d, and the man was not able to encourage the pig
at more food. At last the man placed a mirror in
t of the pig at mealtime, and lo, a great thing
pened: the pig ate ravenously all that was placed
re him, because he was afraid that his reflection
ht get the food first. There are many people who
on as did the pig. It is not until people throw
nselves into a competitive mood that they go af-
more than they need. Inflation is caused by the
pig method. Labor leaders can become unreasonable by the very same process; reactionary employers propose laws like the current Case bill by the very same process. Pigs have perfect liberty to follow their own method; but human society ought to have a much better way of doing things.

To Put the General Out of a Job

General Dwight David Eisenhower walked to the microphone at Boston University's dinner last week and said, "I venture to make a suggestion. Why doesn't Dr. Marsh, and the president of every great university in the world, teach his people to put people in my profession permanently out of a job?" The general went on to say:

> "When a strong man armed keepeth his palace, his goods are in peace. But when a stronger man than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusteth and divideth his spoils." (Luke 11:21.)
>
> "Those words were not spoken by any military man, but by Our Lord.
>
> "In this process of working me out of a job, mere weakness will not do. We must not look upon strength as a sin but as a necessity and one of the contributions we are making to a peaceful world."

It was a significant thing for the general to say, and it ought to be a great challenge to Dr. Daniel Lash Marsh as he begins his twenty-first year as the president of Boston University. It is obvious that friends of Boston University believe in such a theory as the general expressed, for at that famous dinner last week, the amazing amount of $400,000 was turned over to Dr. E. Ray Speare, treasurer, for B. U.'s vast building program.

Boston University's long tradition as a church-related institution ought to make Methodists proud. Its School of Theology has produced great spiritual leaders in all Protestant denominations; its School of Law has given the world great legal and political leadership; its School of Education, School of Medicine, College of Liberal Arts, and other departments have never been sectarian, but have all made their contributions towards the building of a righteous world. There is still much to be done, and Boston University, along with every educational institution, must assume its full share of that work.

ZIONS HERALD, during its 123 years of publication, has been able to record the entire growth of Boston University from its very beginning. The pages of our publication record a growing triumph on the part of that school. We join with General Eisenhower in expressing the hope that Boston University and every other educational institution will put people in the military profession permanently out of business!

Church School Crusade Not to Wait

Highlights on Christian Education

J. GARFIELD SALLIS

"This Is Not Correct"

"Among some of our leaders there has been a misunderstanding," says the Department of General Church School Work in a special leaflet recently issued. "They have thought that the part of the Crusade for Christ which deals with increasing church school enrolment and attendance was to wait until later in the quadrennium. Some are following a calendar which assigns 1946 to Evangelism, 1947 to Stewardship and 1948 to Church Schools. This is not correct. . . . In 1946 there is special emphasis on Evangelism, in 1947 there is special emphasis on Stewardship. But in 1945, 1946, 1947 and 1948 there is special emphasis on Church School Increase. . . . This does not mean any conflict in program. Each phase of the Crusade helps the other."

Church School Seeks More Religion in the Home

Christian Education leaders have, for a long time, been aware that a weak spot in church school work was caused by the lack of Christian home background, and emphasis upon parent education, family religion, and church and home relationships has been gaining space more and more in leadership schools. We note, for instance, that "Making Homes Christian" was one of the topics in a series of leadership schools in the Erie Conference in October and November attended by 288 people. And one can imagine how intensely interesting may have been the course offered by the Norumbega School of Religious Education, of which our Methodist pastor, the Rev. W. Henry Shillington, Newton, Mass., was dean, on "Knowing Your Children Better." The six divisions of the subject were "Why Children Act as They do," "How Children Learn," "How Character Grows," "How the Child Becomes Part of the Church," "What the Bible Means to Children" and "How the Child's Idea of God Develops," the first three topics under the leadership of a public school psychologist, Dr. Kathern McKinnon, and the remaining three conducted by a minister, the Rev. Virgil E. Foster.

Meanwhile Dr. Edward D. Staples is touring Northeastern Jurisdiction. Dr. Staples is secretary for Home Religion and Parent Education of the General Board of Education, and he is conducting seminars for pastors and layworkers, and conferences with young homemakers, in the interests of his department. On Jan. 16th, and succeeding days, he held seminars in the Peninsula Conference. In Central Pennsylvania Conference, his dates were: Jan. 22nd, Altoona; Jan. 23rd, Williamsport; Jan. 24th, Bloomsburg; Jan. 25th, New Cumberland, and in these he had the cooperation of Miss Thelma Stevens from headquarters of the Woman's Society of Christian Service which, likewise, is applying itself to the project of Religion in the Home. Dr. Staples spent four days, Jan. 28-31, in the New England Conference, with meetings at Wesley Church, Springfield; Park Avenue Church, Worcester; Copley Church, Boston, and First Church, Lynn, Mass.

The Troy Conference Board of Education, as reported by its executive secretary, the Rev. C. Walter Kessler, will sponsor a Seminar in Parent Education and Family Religion at Cobleskill, N. Y., on Feb. 11-12, for a representative group of ministers from the entire conference. The program is being planned by the Revs. Clair Carpenter of Nassau, N. Y., and Harold Griffis, Amsterdam, N. Y.

Ups and Downs in Baltimore Conference

Whilst we are gathering materials for a more comprehensive survey of church school attendance throughout the jurisdiction, it may be interesting to examine further the statistics of the Baltimore Conference which, as mentioned in this page last month, increased its enrolment by 1.8% and its attendance by 4.6% last conference year as compared with the preceding year. Replying to our enquiry, Dr. W. W. Delaplain, executive secretary, insists that there is no

(Continued on page 141)

Church School in Evangelis

(Continued from page 125)

help which his church school can give. can give much if inspired, instructed guided.

The Focus of Wise Strategy

The church school, under the leadershi the pastor, carries an original responsib for evangelism which cannot be transfe or delegated to any other person or organ tion. It is but one of several agencies in local church which are responsible for ev gelism, it is true, but it cannot excuse it by reason of that fact and depend upon oth to perform the evangelistic work of church. The church school superintenc and the church school teachers have b called to places of service in the church which evangelism is an inherent duty privilege. In fact, the church school n concern itself with evangelism if it is function as a Christian educational institut at all.

Not only does the church school carr great responsibility, it has correspondingl great opportunity. The good church sch teacher in a good school meets her pu regularly, uses a curriculum which points pupils definitely toward the acceptance Christ and his way of life and members in the church, and does her work in an mosphere of worship which is conducive the awakening of spiritual impulses in pupils.

The record of the past few years also veals the great opportunity of the chu school, as an evangelistic agency. For ample, the pastors of The Methodist Chu reported a total of 151,379 church school pils who joined the church on profession faith in the Annual Conferences which ported in 1945. This is over sixty per c of the total received into the church on p fession of faith and from preparatory clas during the period covered by these repo The church school is therefore the past chief assistant in evangelism. The questi before us is, are we going to recognize t fact, act upon it and achieve the results wh await us?

Goal and Challenge

The Board of Evangelism has establish a goal of one million new church memb in 1946. If this goal is reached, many of th new members must come into the chur from the church school.

The General Board of Education has p sented to the church a challenge of one m lion two hundred thousand church sch pupils uniting with the church in the peri from June, 1944, to the end of 1948. T is approximately twice as many church sch pupils as we have received into the chur in any like period of time within the p twenty-five years. Thus is presented the g and the challenge to the church school. It a dramatic recognition of the strategic imp tance of the church school as an evangelis agency in the church. Never before has eve Methodist church school been faced wi such a challenge. Each and every school m answer for itself to God and the church!

Forbade Germany Relief

ICAGO (RNS)—President Truman has refused to allow American church or-zations to ship clothing, food or medical lies to any part of occupied Germany, Franklin Clark Fry, president of the ed Lutheran Church of America, re-d here.

ddressing 2,500 persons at the opening of the $10,000,000 Lutheran World Ac-campaign, Dr. Fry assailed the Presi-for his refusal to give the Lutherans a sport license to send relief to the British . The British government last month in-ned the National Lutheran Council that shipments could be made.

r. Fry said he was "shocked" by the in-ew which he and Methodist Bishop G. mley Oxnam had with President Tru-recently on the subject of church relief Europe.

He refused to permit the National Lu-an Council to send clothing to the Lu-an churches in the American zone and t the same time refused similar requests le by other denominations," Dr. Fry de-ed.

While I have the greatest respect for duly stituted authority, I wish to say that this he time for American churchgoers to in protest and, in the name of human-assert their disapproval of President Tru-n's action."

Boston Clergymen Join Picket Line

OSTON (RNS)—Eleven Protestant clergy-n joined the CIO picket line at the East ton plant of the General Electric Com-y here.

ed by the Rev. Stephen H. Fritchman, tor of the *Christian Register* and director the American Unitarian Association's th department, the churchmen wore kets' armbands and helped carry placards.

Mr. Fritchman charged that the electrical nufacturers, "according to the testimony workers in their own factories, are con-ting a sit-down on reconversion. . . . Ap-nces and equipment are being hoarded in rehouses while industry tries to raise prices l lower wages."

Failure to take sides in labor matters, ac-rding to the Rev. Warren H. McKenna of John's Church in Roxbury, had "resulted a decline of the influence that the church s today in regard to moral issues."

The Rev. Hastings Smyth of the Episcopal atory of St. Mary and St. Michael, Cam-dge, said he was on the picket line be-se "I'm in sympathy with the men who ve found we can fight a war with full em-yment and increased welfare for their milies, and that if we can do it during the r, we can do it during peace."

The Rev. William B. Spofford, Jr., of the piscopal Church of the Good Shepherd de-red: "We think that the moral issues in ese temporary strikes are of such a nature at we must bear witness. We don't have ough money for full-page ads in the pa-rs."

As the Pilgrims Landed

PETER PALCHES

Friday, Jan. 18th, was an exciting day in Plymouth, Mass. The UNO committee came to town in search of a location for a permanent home for a world government whose inclusive purpose was the establishment and maintenance of world peace.

The presence of a committee on such a quest was itself a portent of a new day. At a time when civilization was exhausted and still out of breath by the struggle of its global war and was facing the baffling tasks of world readjustment and domestic reconversion, its coming was a cosmic ray of hope upon the horizon of the future.

All Plymouth deeply felt the occasion. The local committee made available to the UNO scouting party a fine statement of the physical assets of the territory and an appealing interpretation of the Pilgrim heritage.

The entourage was received at the canopy under which Plymouth Rock was almost submerged beneath the cold, green-gray water and small, floating pieces of ice. The tide, high and full, had covered all but its peak, about the size of one's hand, which shone dry and glistening cold. The members of the UNO committee were deeply impressed as they viewed this, the shrine marking the beginning of a way of life that after long and ceaseless struggle, came to represent the finest flowering of democracy.

It was an awesome moment—this meeting of the forerunners of future world democracy at the birthplace of the beginnings of our own venture in colonial freedom and liberty. The photographers and reporters sensed the dramatic situation and were making the most of it.

And then the inevitable remark about The Rock.

"It's small, is it not? But the Pilgrims, did they not get their feet wet?"

Beyond a statement of simple fact, quite innocently this observation was also a historic judgment upon the experience of the Pilgrims who, in more ways than one, certainly did "get their feet wet!" As separatists from the fold of established religion and dissenters from a government of feudal authority, they sought and found their first haven in Holland. The desire to perpetuate their own customs and language moved them to search for a new homeland where their worship of God might be guided by the light of the witness of the inner spirit and their fellowship together would bring the richness that comes only with the use of the mother tongue. And many times before the Mayflower reached Plymouth Harbor and they stepped on New England's stern and rock-bound coast, the Pilgrims had gotten "their feet wet!"

Whether Pilgrims of old or voyagers today seeking a home for a government of tomorrow, to both come the inescapable hazards of pioneering. Moved by a creative urge to seek a better way of life, any peoples will suffer the uncomfortable feeling of being misunderstood. Driven by a high purpose and held by a deep faith that a world not alone of states but also of nations can live together in understanding and peace, they must accept the discomfiture of being doubted, distrusted and criticized.

And that reaction is not unexpected. To an earlier group who set out in quest of an abundant life, our Master said, "Blessed are ye when men shall revile you, . . . and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad, for great is your reward." And it always comes as a great reward to the Pilgrims; a fruition in such fulness of life as to deserve consideration of becoming the home of the association of the peoples of the world.

But the Pilgrims need not have suffered getting their feet wet! Even they might have exercised a certain freedom in conduct and duty. It is conceivable they might have remained in Scrooby and even enjoyed a tolerable existence. Or having gotten as far as Leyden, they might have remained there to further their promising commercial beginnings. But it is well that they started on their arduous voyage. They gained a new world as a soil for the transplanting of their undying hope and fructifying faith. I am glad they stepped out and the world is forever a debtor to the Pilgrims for getting wet feet.

Hartford President Installed

The Rev. Dr. Russell Henry Stafford was installed as president of the Hartford Seminary Foundation, Hartford, Conn., on Friday, Jan. 25th, in the presence of a large audience, including representatives of more than one hundred and seventy educational institutions of higher learning scattered the world over.

Dr. Stafford is a graduate of the University of Minnesota, did graduate work at the University of California, received his M.A. degree from New York University, his B.D. from Drew Theological Seminary, and his D.D. from Chicago Theological Seminary, in addition to having been honored with other degrees by Colby College, Columbia University, and Oglethorpe University. He is a member of the Board of Directors of Drury and Piedmont Colleges, and president of the Board of Trustees of Anatolia College, Saloniki, Greece. To become president of the Hartford Seminary Foundation, Dr. Stafford relinquished his position as minister of the Old South Church, Boston, a post he held for eighteen years.

"To come over from parish into college administration, even within the Christian ministry, is a radical change of occupation. It is such a step as no thoughtful man would be likely to take unless he were moved by strong conviction," said Dr. Stafford in his inaugural address. In concluding, he emphasized the fact that "our immediate responsibility is to keep in contact with the Source of all power and truth, that His truth and His power may by all means radiate into the lives of our students, and through them may touch with healing and bring to deliverance the faint and the benighted everywhere."

PERSONS

Chaplain Albert M. Witwer, Jr. (Commander) USNR, will, for the next few months, be on the staff of the Protestant Council of the City of New York, giving special attention to the veteran's readjustment to civil life and the part the church can play in that process. He will cooperate with the Service Men's Council and supplement and enlarge the program of the Protestant Council itself. Chaplain Witwer is the son of the Rev. Albert M. Witwer, a district superintendent of the Philadelphia Conference. His five years naval service includes the North African invasion, port chaplaincy at Casablanca and tours of duty in the Pacific, the Brooklyn Navy Yard, and in the Philadelphia Naval Hospital. Chaplain Witwer offered the invocation at the launching of the battleship Missouri when Harry S. Truman, then senator from the sponsoring state, was the speaker. He will return to his conference at its next session.

Dr. Clarence E. Ficken, dean of Macalester College, St. Paul, Minn., since 1937, and a member of the staff there since 1924, will become dean of Ohio Wesleyan University, March 1st, according to President H. J. Burgstahler. A native of Indiana, Dr. Ficken graduated from Baldwin Wallace College, and holds a master's degree from Northwestern and a doctor's from Wisconsin.

The Rev. Horatio Crawford, pastor of the Moodus, Conn., Methodist Church, returned to his home, on Feb. 2nd, from Middlesex Hospital, Middletown, Conn., where he had been under treatment for pneumonia.

Commander Hansel H. Tower, USN, senior chaplain at Philadelphia Naval Base, Philadelphia, Pa., will be the principle speaker at a Welcome Home Dinner for the service men and women of South Methodist Church, Manchester, Conn., sponsored by the Men's Friendship Club and to be held Wednesday evening, Feb. 13th. Chaplain Tower, a member of the New England Southern Conference, entered the chaplaincy when minister of St. Paul's Methodist Church, Newport, R. I., where he was followed by the Rev. W. Ralph Ward, Jr., present minister of South Church.

Dean Charles W. Havice of Northeastern University, Boston, was the speaker at the Mid-Year Graduation at Tilton School, Tilton, N. H., last Sunday, and the Baccalaureate preacher was the editor of ZIONS HERALD. Tilton School, one of Methodism's oldest preparatory schools, will celebrate its 100th commencement next June.

Copies of the spiritual autobiography of Dr. Sherwood Eddy, "What Jesus Means to Me," delivered in 57 churches of the New York Area last fall as part of the Crusade for Christ, may be obtained without charge upon postcard request to National Sermon Service, Russell G. Sheppard, director, 26 E. 35th St., N. Y. 16. Inspired by Dr. Eddy's testimony, a number of laymen are meeting the cost of this distribution. Dr. Eddy had reserved this period to the special care of his wife who was ill. Her death resulted in decision to dedicate them to her men through this unusual personal service to cause.

Miss Margaret I. W. Hermiston, a miss ary since 1919 of the Woman's Divisio Christian Service in India, has been held in Scotland for the last fourteen mo waiting for return passage to the Un States. She left England by plane on 24th, and arrived in New York on the lowing day. Miss Hermiston is at pre staying with her sister, Mrs Russell, at S ney Avenue in Plaistow, N. H.

Bishop G. Bromley Oxnam was one of speakers at the 25th anniversary dinner the Planned Parenthood Federation of Ar ica at the Waldorf-Astoria, New York C Wednesday, Jan. 23rd. In a program un the general title, "Religion's Responsibility Marriage and Parenthood," Bishop Oxna theme was "Planned Parenthood in a W Order."

Mr. Arland A. Dirlan, consulting archi associated with the building of many of N England's beautiful churches, and v known to Methodists, has recently been leased from the U. S. Navy and has ope an office at 673 Boylston St., in Boston.

The Rev. Dr. Erskine Roy Myers, supe tendent of the Meadville District of the E Conference was the speaker at the Un Week of Prayer Services held by churches of Slippery Rock, Pa., in the Uni Presbyterian Church from Jan. 8th to 1 Dr. Myers is a former member of the N England Conference having held pastora in Worcester, Chelsea and Brockton, Mass

The poem, "Challenge," by the Rev. thur Hopkinson, printed in the Jan. 23rd sue of ZIONS HERALD, may be sung to tune "Arthur's Seat," which is number in the Methodist Hymnal.

The Lewiston-Auburn, Me., Council Churches, through its department of Ch tian Education, is presenting a University Life program for the Lenten season, F 18th to March 18th. Dr. Benjamin E. Ma president of Morehouse College, Atlanta, G will be the speaker at the closing eveni chapel service on March 18th.

Franklin Turns Down Trac

In petitioning for a permit for horse r ing in Franklin, Mass., the Franklin Spe way, Inc., planned to spend $750,000 on i provements, promised usual benefits to t town, the proposed track to be about a m from the center of town on Route 140. writing letters, by speaking to their cong gations and their selectmen, by voicing d approval to the local press, the Protestant a Catholic clergy of Franklin aroused such tive opposition that the petition was wit drawn on Jan. 24th, the day before the p posed hearing. The united efforts of t clergy and the officials of Dean Acaden have resulted in keeping Franklin an educ tional and industrial town.

IPAIGN, ILL. (RNS)—In a step to help e crucial housing shortage in Cham- rbana, the First Methodist Church en an apartment in the church base- or a veteran and his wife. The Rev. ford Northcott, pastor, has announced stees have approved building of the unit.

ID (By Wireless) (RNS)—General co Franco has made a gift to Spain's ew cardinals of the robes with which ill be invested at the consistory in on Feb. 18th, it was learned here. The government is also providing a plane cardinals' trip to Rome. The party anying the cardinals will include lead- embers of the foreign ministry and nonists who are going to Rome to con- new church-state agreements prepared drid by the Minister of Foreign Af- nd the Papal Nuncio to Spain, Msgr. o Cicognani.

MBUS, OHIO (RNS)—Full support of ir Employment Practices Bill was voted y the Ohio Pastors' Convention in a on unanimously adopted at the annual g. Dr. Harold Carr, pastor of Lake- Methodist Church, Cleveland, was chairman of the 1947 convention; . Taber, former master of the National e, was reelected president.

pying the former site of New Or- University and reflecting a recent ex- ure of more than twenty thousand dol- repairs, Gilbert Academy (New Or- La.) stands as an example of the con- ve uses to which funds derived from ace Relations Day and Crusade for offerings are put. The rehabilitation odernization of the main building of stitution was made possible in large re by allocations of funds from these s. Gilbert Academy, an outstanding dist secondary school for Negroes, has esent an enrolment of six hundred, fills it to capacity. It has the highest given by the Regional Accrediting y and is probably the best known high for Negroes in Louisiana.

65th meeting of the New England dist Historical Society was held in con- on with the Boston-Lynn Districts ners' meeting on Jan. 28th, in Wesleyan Boston. Bishop Lewis O. Hartman gave dress on "Methodism's Heritage and all of Today." The Rev. C. H. Stack- corresponding secretary and librarian, for an addition and renewal of mem- p, stating the present membership as 150. Twenty-seven new members elected. Mr. J. Nelson Spencer was d to the finance committee and the Roger E. Garland as director for the ester District.

lag dedication and memorial service was at the Methodist Church at Minot Cor- Me., recently, when an American flag h Christian flag were presented to the h by the family and relatives of Pri- vate Robert H. Hackett of Minot, who was killed in action on Luzon last May.

The Inter-Conference W.S.C.S., holding its annual meeting in New York City, Jan. 18th, elected the following officers: Mrs. A. C. Brady, president, Red Bank, N. J.; Mrs. Edward J. Sullivan, secretary, Bellerose, N. Y.; Mrs. A. P. Camphor, treasurer, Orange, N. J. Participating in this organization are representatives from the New York, New York East, Delaware, New Jersey, and Newark conferences. The morning program included addresses by Miss Betty Brittingham, editor, *Methodist Woman;* Miss Juanita Brown, editor of Literature; and Mrs. H. W. Bland Detwiler of the Division Committee on Education and Cultivation. In the afternoon, Bishop G. Bromley Oxnam spoke on the "Next Steps in Bringing Peace Through His Cross."

WASHINGTON, D. C. (RNS)—Campaigns to put a Catholic newspaper into every non-Catholic home throughout the country was urged here by Archbishop John Gregory of St. Paul in a statement announcing the observance of Catholic Press Month during February. The observance was inaugurated about 16 years ago, at the suggestion of the Catholic Press Association, composed of Catholic editors and publishers.

The Boston-Lynn Districts Methodist Preachers' meeting will be held in conjunction with the Friars' Club on Feb. 11th. Devotions will be given by the Rev. G. Albert Higgins of Greenfield; the Rev. Glenn D. Glazier of Whitinsville will give a book review; the Rev. Clarence F. Avey of Athol will present a paper on "Evaluation of Catholicism in America," and the Rev. Elmore Brown of Lowell, a paper on "Evangelism in the Crusade."

The New York *World-Telegram,* in announcing the 31st annual session of Brooklyn's Central School for Religious Leadership, of which the Rev. James H. Link, of the New York East Conference is dean, quoted Mr. Link in an interesting analysis of the religious complexion of Brooklyn, once known as the "City of Churches." Mr. Link said that of the 2,800,000 people in the borough, there are 500,000 Catholics, 230,000 Jews, and 170,000 Protestants, or only about one-third of the population affiliated with any church. He believes that the prime need of the Protestant church everywhere is more and better trained leaders, and feels that the school helps in training effective leaders.

"Recognition Night" for the returned veterans of World War II, was observed in Trinity Union Methodist Church, Providence, R. I., Sunday, Jan. 27th, under the auspices of the church and service committee, of which Mrs. Keith H. Goudey is chairman. A supper was served to approximately 50 returned veterans and their wives in the dining room of the Parish House. After which, our guests repaired to the sanctuary where the evening worship service was built around the veterans. The Rev. Harold C. Metzner is the pastor.

Crusade News

Our church schools gained last year 96,685 in enrolment and 93,386 in average attendance, according to latest annual conference returns. Total enrolment is now 4,886,414 and the average attendance 2,438,319. Though less than had been hoped for, these gains nevertheless are definitely gratifying, especially so when contrasted with the previous year's losses of 74,563 in enrolment and 58,667 in average attendance.

Four of the six jurisdictions—Southeastern, South Central, North Central and Western—registered gains on both counts. Another, the Northeastern, while losing in enrolment, gained slightly in attendance.

The returns reveal also that of 250,479 persons joining the church last year on profession of faith, the church schools furnished 151,379, or three-fifths of the total.

The schools also contributed $2,089,051 toward the World Service program of the church, an increase of more than $400,000 over the sum which they gave to this cause in the previous year.

A Hundred, But Still Young

Religious News Service Photo

LAWTON, OKLA. (RNS)—Bishop W. Angie Smith congratulates Tsa-Toke ("The Young Man Who Hunts a Horse") on the celebration of his 100th birthday. Hunting Horse, Keowas Indian, converted to Christianity 50 years ago, served as a scout under General Custer, and was intimate enough with General Sherman to call him "Red Whiskers." More than 100 persons—relatives, military men from Ft. Sill, church leaders, and members of ten Indian tribes—braved snow and cold to attend Hunting Horse's centennial celebration.

What's New in the Bible?

W. G. CHANTER

International Uniform Lesson for Feb. 6.

TRUE TO A GREAT HERITAGE. Deuteronomy 1-4.

This lesson has a dramatic setting. The first four chapters of Deuteronomy take the form of a speech of Moses to the people of Israel as they were preparing for the attack on Canaan. The great leader's work was done, he was resigning his place to Joshua. Now he was saying his last word to his people. He reviewed the history of the desert wanderings (chs. 1-3), and then (ch. 4:1-40) he exhorted the nation to be true to its heritage. Only in obedience to the law of God could it find its way to enduring power and richness of life.

The question which the study of this Bible passage raises for us is whether this word of Moses is a statement of a general law applying to all nations. Is it a maxim for one particular time in the life of one particular people, or is it truly a word of God for all times and for all peoples?

I. *The place of God in the life of a nation.*

The ability of any people to maintain and enrich a heritage of freedom depends on its development of a sense of responsibility and of the power of self discipline. There can be no question about that. Moses finds the source of this steadying realization of obligation in a deep conviction that the first duty of the nation and of its individual members is to God. Unless that conviction is central in the consciousness of the people, there can be no conquest of the promised land. Even were the land to be won, it could not be used and developed so as to secure the full benefit of its riches. "Where there is no vision the people perish." (Proverbs 29:18.)

In thinking this over we cannot avoid seeing that the history of mankind teaches that the weakening of a nation's religion has been a prelude to its downfall. Further, we can't help asking ourselves how much self discipline we as Americans are showing in these days. How much serious responsibility for the welfare of the nation as a whole is being shown by the various groups of our people? How well are we, as a people, responding to the challenge of our place in the leadership of the world? In a word, how clearly do we show the marks of a great nation, great in its freedom? Contempt for discipline, restiveness under obligation, refusal to accept the restraints and sacrifices of devotion to a larger good than immediate pleasure or profit—these are not the marks of freedom but of slavery to whim and caprice. They are not the marks of greatness but of childish weakness. And, if the Bible is right, they are not the marks of a truly religious people to whom God is a great Reality. For the God of the Bible is a God of law and discipline.

II. *God and democracy.*

Especially do these words of our lesson apply to democracies. In a real democracy there is no human check on the will of the people unless the people themselves impose it, and the basic problem of any democracy is the finding of sources of power for individual and class and national self-control. Because they could not solve that problem, the democracies of old failed. Undisciplined people trod in disorderly march the road to ruin, squandering their heritage, coming in the end to beggary and servitude.

There is only one solution of the problem. For a democracy there is no other source of discipline than a religious sense of obligation to God as the final Judge of men and nations. It is by a kind of instinct that in times of crisis, when the need of discipline becomes imperative to all but the hopelessly blind, nations turn to God in a realization of the supreme value of the realm of spiritual ideals which is His kingdom. But what is needed is a clear knowledge of the truth that every time is a time of crisis, that the great catastrophic moments of history are the judgments of God on undisciplined years of wasted opportunity, that only as day by day we "hearken unto the statutes and unto the ordinances" of the Lord God shall we be able "to take occasion by the hand, and make the bounds of freedom wider yet." Only thus can a democracy be safe for itself and for the world in which it is called upon to take a place of leadership.

Preaching Conference

Boston University School of The
sixteenth Annual Conference on Pre
will be held on Feb. 11, 12, and 1
Copley Methodist Church in Boston.

MONDAY, FEBRUARY 11

Afternoon session: 2.30 p.m. Presiden
iel L. Marsh, Boston Universit
siding.

"The Peace We Preach. Walter G.
der, dean, Boston University Sch
Theology.

"Democratic Freedom and Spanis
cism." Bishop Lewis O. Ha
Methodist Church, Boston Area.

Evening session: 7.30 p.m.

"The Unfinished Business of the
A. Clayton Powell, Jr., Member
Congress.

"Facing the Realities in Estab
World Order." Bishop G. B
Oxnam, Methodist Church, New
Area.

TUESDAY, FEBRUARY 12

Morning session: 9.30 a.m.

"The Disciplines of Relevance in
ing." Rollo Walter Brown,
and Lecturer.

"Preaching to Veterans of a
War." Karl Knudsen, Lt.-Cmd
tired, U.S.N. Chaplains' Corps
pastor, Church of the Pilgrimag
mouth, Mass.

Afternoon session: 2.30 p.m.

"Youth and Global Conscience."
ley Dupre, World Student S
Fund.

"Christianity and the Rights of M
ties." Earl Cranston, Phillips pro
of Religion, Dartmouth College.

5.00 p.m. Alumni Banquet.

"Conscription and the Christian
mony." Charles F. Boss, Jr.,
Peace Commission of The Met
Church.

Evening session: 7.30 p.m.

"The Issues of Industrial Peace.
B. Carey, secretary-treasurer, C.I.

"Sacred Concert." Boston Univ
Seminary Singers, James R. Houg
director.

WEDNESDAY, FEBRUARY 13

Morning session: 9.00 a.m.

"A Bill of Rights for Africans."
Newell S. Booth, Methodist Ch
Elisabethville Area, Africa.

"A Planned Program for the Cl
Year." Weldon F. Crossland, As
First Methodist Church, Roch
N. Y.

Afternoon session: 2.30 p.m.

"Christian Bases of Peace in Ja
Floyd Shacklock, professor of Mi
and Religions, Drew Theological
inary.

"God of the Sod." Dutton S. Pete
Methodist Church, Odessa, N. Y.

Evening session: 7.30 p.m.

"Christian Bases of Peace in Ger
Herbert Gezork, associate profess
Social Ethics, Andover Newton
logical Seminary.

"The World Parish." Ralph E. D
dorfer, Board of Missions and Ch
Extension of The Methodist Chur

ristmas Service in Japan

Chaplain Percy M. Hickcox

Christmas Service of unusual interest ed for Christian-Japanese congregations completely bombed-out city of Aomori, was held at the Buddhist Temple in ity on Sunday, 16 December, 1945. On Iain street of the city are the complete s of two former Christian churches, an opal and a Presbyterian, and during months very few gatherings of Chris- eople have been held for the scattered egations. The initiative for a series of mas services was taken by myself, as chaplain with the 81st Division, whose are of the "occupation" in the entire ern section of Honshu Island. This was rst service of its kind held in this pre- e. Because there was no place left in ty for such an assembly, several inter- chaplains near the city of Aomori inter- d the Buddhist Temple priest and ob- permission for the use of this unusual of worship. These chaplains desire to nize the native Christian peoples and some permanent token of their work is neighborhood when our troops are withdrawn.

e first service of the series was attended group of earnest Japanese students, local ies and their children, a number of offi- and soldiers from the local American cks, and the chaplains, Percy M. Hick- nd Chaplain Judd H. Jones, 306th Med- Battalion of the 81st Div. and a mem- f the Kansas Methodist Conference. The hist priest also attended in the robes of office and acted as host to his unique nblage of guests. A Christian altar with entral cross and candles was set up st the more elaborate gilded altar of the le, and a small portable organ played weetest songs of the Christian faith in nusual setting.

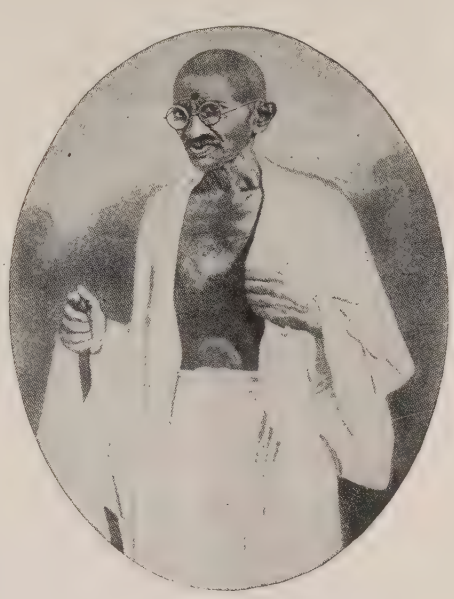
e Rev. and Mrs. Hogan Matsumura, odist missionaries at Hokkaido and lori, arranged the services and formed the committee on publicity. The only heat e temple on a bitter cold December noon, was afforded by portable open coal burners. From their meager sup- the Japanese had brought the coal to the le to provide a little semblance of heat. two Methodist chaplains addressed the bly in behalf of the home churches and Christian forces in the United States y, and the Japanese preacher acted as preter. The soldiers present sang some ur familiar Christmas carols, and Mrs. umura responded by singing a carol in ese. Hymn books in both languages provided, and the hymns and prayers followed by both groups in their own ues. At the conclusion of the service on December the soldiers planned a party the children, with whom they shared of their gift boxes from their homes. aplain Hickcox was quoted upon inter- next morning in the issue of the "Wild- News" as stating: "The hope of a new lies in the hands of these Christian rities and of other forward-looking and nationally minded forces in these stricken ds."

Gandhi Looks at Christianity

HAROLD E. BUELL

In his life and teachings, Mahatma Gandhi gives expression to the unspoken thoughts and feelings of the inarticulate masses of India. Gandhi speaks authoritatively for India because in his frail body, his religious philosophy, and his political outlook, he *is* India.

Because he does represent the religious point of view of so many of his countrymen, it may be profitable for those who are Christian to try to see Christianity through Gandhi's eyes. To examine Christianity in the light of the views of a non-Christian oriental may lead to an appraisal not only of the foreign missionary enterprise, but also of western expressions of the religion of Jesus.



Gandhi's early experiences with Christians naturally colored his views. As a schoolboy in his early teens, he developed a dislike for Christianity. In his autobiography, he explains the reasons for this dislike: "In those days Christian missionaries used to stand in a corner near the high school and hold forth, pouring abuse on Hindus and their gods. I could not endure this. . . . About the same time, I heard of a well-known Hindu having been converted to Christianity. It was the talk of the town that, when he was baptized, he had to eat beef and drink liquor, that he also had to change his clothes, and that henceforth he began to go about in European costume. . . . I also heard that the new convert had already begun abusing the religion of his ancestors, their customs, and their country. All these things created in me a dislike for Christianity."

Later, as a student in England, Gandhi met a Christian who persuaded him to buy and read a Bible. Of this experience Gandhi later said, "I began reading it, but I could not possibly read through the Old Testament. I read the book of Genesis, and the chapters that followed invariably sent me to sleep. But just for the sake of being able to say that I had read it, I plodded through the other books with much difficulty and without the least interest or understanding.

"But the New Testament produced a different impression, especially the Sermon on the Mount, which went straight to my heart. . . . The verses, 'But I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man take away thy coat let him have thy cloak also,' delighted me beyond measure. . . ."

Gandhi continued his interest in and study of Christianity and other religions during the next few years. As a young lawyer in South Africa, he later admits that he was in a period of religious ferment. He had unfortunate experiences as a "colored man" among the "white Christians" of South Africa. He could not accept the Christian doctrine of redemption and had other theological difficulties. However, he was much impressed with Leo Tolstoy's "The Kingdom of God is Within You," as well as writings of Thoreau.

He attended services at a Wesleyan church at this period. "The church did not make a favorable impression on me. The sermons seemed to be uninspiring. The congregation did not strike me as being particularly religious. They were not an assembly of devout souls; they appeared rather to be worldly-minded people, going to church for recreation and in conformity to custom. Here, at times, I would involuntarily doze. I was ashamed, but some of my neighbors, who were in no better case, lightened the shame. I could not go on long like this, and soon gave up attending the service."

(Continued on page 138)

Helen Kim Reports from Korea

"The years of silence," when the war cut Korea off from the rest of the world, were a "real experience of appreciation for the human ties that transcend space and time," Miss Helen K. Kim, Methodist president of world-famed Ewha Christian College, Seoul, Korea, wrote recently to friends in America.

"Your prayers upheld our common cause," she adds, "and I was conscious of it all the time. Only this consciousness was what made me feel strong and brave even in the darkest hours So many times I have been advised by friends as well as enemies to give up the struggle. 'Why endure such humiliations (at the hands of the Japanese) indefinitely?' was their reasoning. But every time the picture of a chained watchdog popped up in my head, and my determination to keep my post until death became stronger. Abuses and teasing will not cause a watchdog to desert his post while his master is away. While you were away, and while the Ewha constituency here in Korea was all scattered, I could not leave the place for even a day or night. But this was not a difficult thing to do, because your fellowship always gave me the necessary strength."

Since American occupation, Ewha College has reopened with 900 women students, many of its old faculty, and with a reviving of its pre-war courses of study.

Fire at Fairhaven

On Saturday night, Jan. 19th, Centre Methodist Church of Fairhaven, Mass., was completely destroyed by fire. Only two days before, the pastor, the Rev. J. Bernard Gates, had been ordered to bed by his physician, who found him on foot with a case of pneumonia.

This frame structure, built in 1841, a splendid example of New England Colonial architecture, was a landmark in which the entire community took genuine pride. At 11.30, the day after the fire, while firemen were still playing water upon the wreckage, the trustees met to study the situation and take first steps toward rebuilding. In the absence of the pastor, the Rev. P. M. Spurrier, superintendent of the New Bedford District, met with them. The services of Mr. Arland A. Dirlam have been secured as consultant architect.

The response of churches, church organizations, independent organizations in both Fairhaven and New Bedford is amazing. The New Bedford Council of Churches has announced its office as ready to receive contributions toward rebuilding. Temporarily, the auditorium of the town hall is being used for public worship and church school, upon the invitation of the selectmen.

Centre Church, together with Acushnet and Long Plain, constitute the New Bedford Suburban Parish. The Rev. Eugene W. Kreves is the assistant minister. Mr. Gates's health is improving, but he will be confined to his bed for at least another week. The pastor's study was in the church building, and while few books were burned, they are badly damaged by water.

Site of UNO Meeting

Religious News Service Photo

London (RNS)—Central Hall, Westminster, where the General Assembly of the UNO is holding its historic initial meeting, is a Methodist edifice. Used by the Methodists for both devotional services and administrative work, it stands directly opposite the Houses of Parliament and Westminster Abbey. While the UNO is in session, Methodist activities are being housed in a nearby Baptist church.

Countee Cullen

J. D. Townsend

I think it was during the winter of 1930 that I first noticed the pleasant faced, well dressed young colored man among my morning congregations in the Methodist Memorial Church, in Paris. For months he was a regular attendant; but I did not learn his name, as he either slipped out during the benediction or stopped just long enough to receive a hand-clasp and exchange a hurried "good-morning."

One morning in August, the young man was accompanied by an elderly colored gentleman, who waited in the vestibule and introduced himself as Dr. Cullen, of the Salem Methodist Church, New York. "This," said he, "is my son Countee." I instinctively linked the two names together. "Countee Cullen," I exclaimed. "Then I, like Abraham, have been entertaining an angel unawares!"

That evening father and son honored us by coming to dinner. And thus began one of the most precious friendships that I shall probably ever know. As long as the young poet was in Paris, enjoying the fruits of the Guggenheim Fellowship, he was a faithful attendant at our services, and a regular visitor in our home. I shall always thank a kind providence for the hours we spent together, talking religion and poetry; for it is not given to all men to share the confidence, the aspirations, the triumphs and humiliations of so gentle, so truly superior a soul.

I remember how I started an argument once by stating my conviction that poetry is the peculiar art of the young. Cullen disagreed with me, and declared with no little assurance that his best work would be done when he had attained the calm and wisdom of middle life. We shall never know who was right, for death took him just as his feet had reached the threshold of mature manhood.

Oxnam Asks Religious Libe

Columbus, Ohio (RNS)—A call for religious liberty in the world was mad the opening of the 27th annual Ohio tors Convention here. Issuing the ap Bishop G. Bromley Oxnam, head of the N York Area of The Methodist Church, pressed the criticism of "political practi of the Roman Catholic Church.

"The history of the Roman Cath Church and of the Protestant churche marred by intolerance, denials of relig liberty and, at times, outright persecuti he asserted.

Bishop Oxnam demanded recognition the right of individuals everywhere to ligious liberty. This liberty, he said, sho include "freedom to worship according conscience and to bring up children in faith of their parents; freedom for the i vidual to change his religion; freedom preach, educate, publish and carry on sionary activities, and freedom to orga with others, and to acquire and hold p erty for these purposes.

"The Roman Catholic Church approa the question of religious liberty from points of view, one from principle, and other from expediency. As a matter of p ciple, it holds 'It is not lawful for the S . . . to hold in equal favor different kind religion.' . . . Now, on the basis of exp ency, the church tolerates the separation the church and state, and the fact of o churches.

"We deplore religious division. We joice in such statements and practices as revealed by such an Archbishop as Lucey San Antonio. We call upon the Roman C olic Church to be a church and not atte to be a state and a church. We shall b such practices to light that we believe stitute a threat to religious freedom. shall speak firmly but in brotherly spirit. we ask is that the Roman Catholic Church matters of religious liberty do unto other it would be done by."

Bulk of Estate Left to Missio

By the will of Mrs. Annie Merner Pfei Methodist philanthropist, who died on 8, 1946, the Board of Missions and Chu Extension of The Methodist Church is nam as beneficiaries in four-fifths of her residu estate, and the Board of Education of Methodist Church is to receive the remain fifth of the residuary estate.

Of the five equal shares of the residuary tate, the Division of Foreign Missions is receive one share; the Division of Home M sions and Church Extension, one share; Women's Division of Christian Service, shares—one for the benefit of its foreign m sions, the other for its home enterprises; the Board of Education, one share.

Among the beneficiaries of the will, nam for specific sums by Mrs. Pfeiffer, are: Church of St. Paul and St. Andrew (M odist, New York City), $10,000; the N York City Society of The Methodist Chu $10,000; Cornell College, Mount Vernon, $10,000; Pfeiffer Junior College, Misenhei N. C., $50,000; the Methodist Hospital Brooklyn, $10,000.

ethodist Answer Man

It is the relation between the Official d of a Methodist Church and the rterly Conference?

Quarterly Conference is the governbody in a Methodist Church. The Of- Board acts as its executive commit- the interim between Quarterly Conces.

re can I find an unbiased article giv- the Arab side of the Palestine ques-

Zions Herald, Jan. 3, 1945, Feb. 21, and Dec. 12, 1945. Also *Christian ury,* Dec. 19, 1945; *N. Y. Times,* Mag. Nov. 18, 1945.

t I stop dancing if I join The Method- church?

The matter is referred to the indial's conscience. The rule forbidding ing was rescinded years ago. Methts are now advised by the church to icipate only in those amusements or ations which do not dull the edge of s spiritual sensitivity.

claim that Zions Herald is indepen-. In what sense is this true?

ns Herald is published by the Wesn Association of Boston—an incorpod body of laymen that has no official nection with The Methodist Church. ce its policy is determined by them, since its editor is hired by them— not by the Board of Bishops—he is quely free from ecclesiastical rule or oritarianism.

a member of the Board of Stewards. ere can I find where and how I am posed to "stew?" (serve?)

duties of a member of the Board of vards are clearly defined in the Disci- e of The Methodist Church for 1944, graph 180.

Next Week's Questions

ve a little money I would like to beath to my church. How shall I go ut it?

background is Baptist. My husband Methodist. I would like to join his rch, but I would also like to be imsed. Could this be arranged?

n Wesley wore a clerical collar. So do e Methodist ministers today. Why not

new minister has put candles on our r. Don't you think that makes us Ron Catholics?

w long does it take a native Methodist urch in India to become self-support-?

o is the head bishop in The Methodist urch? Who makes its laws?

vers to these questions will be pubin next week's issue. Who has the next n?

Stassen Warns Against Spread of Bias

New York (RNS)—America faces a great danger in the tendency toward resurgence of intolerance and bigotry, former Minnesota Governor Harold E. Stassen declared here in accepting the general chairmanship of the 1946 observance of Brotherhood Week.

In outlining the program of Brotherhood Week, Stassen explained that he had accepted the position of general chairman "because of my deep conviction of the vital importance of the emphasis upon basic unity of the American people as we enter the first postwar year."

Have You Heard of the Reformation, Mr. Crosby?

Stephen H. Fritchman

We are curious to know whether Hollywood has heard of the Pilgrim fathers, Roger Williams, Anne Hutchinson or Thomas Jefferson. We were brought up to think of them as religious heroes of the first magnitude. We ask the question because religious pictures coming from the film capital seem extraordinarily one-sided in their emphasis. We like amiable Catholic priests, mystic Bernadettes, charming nuns as well as the next man, but why this conspiracy of silence against America's Protestant tradition? Have the film magnates of Wilshire Boulevard read the Bill of Rights and noted a paragraph on religious freedom?

Americans have a forthright desire for fair play, even when they go to the Bijou Theatre on Main Street Saturday night. They don't mind a "Bells of Saint Mary's," a "Going My Way," or a "Boystown." Moviegoers simply wonder why in a country predominantly Protestant and dedicated to religious freedom so little reaches the screen to give a normal picture of church and synagogue experience.Why don't we see fine upright Presbyterians, generous Episcopalians, friendly Rabbis? Feb. 8th to 13th is World Brotherhood Week in the United States. Why don't we celebrate it with some new movies that show us moral vision and religious enthusiasm, rooted not only in Vatican patterns but also in the bracing air of John Huss and Peter Cartwright.

Realism and naturalism in American films comes hard to our entertainment industrialists. This is not only true in portraying workers at their lathes, farmers at the plow, but also preachers in their pulpits. The sins of omission by Hollywood are many. Healthy Methodists fighting juvenile delinquency, or Unitarians seeking to defeat the Poll Tax in our Congress, or indefatigable Jewish Rabbis teaching classes in Americanism to first generation citizens are a stirring part of the American scene, as much so as Catholic priests setting up boys' clubs or building new churches. Distortion of American religious life is no contribution to tolerance, good-will or the democratic spirit. It is high time we have a series of pictures that portray our diverse religious traditions including the bracing vigor of Protestant Christianity and the moral grandeur of historic Judaism.

Let Our Children Share

Race Relations Sunday

Glen W. Trimble

Here is a simple and, I believe effective way for our children to take a real part in our churches' observance of Race Relations Sunday, Feb. 10th.

That morning through your Sunday school ask each child to bring one child's book to go to an interracial nursery school, school or community center. Send the books to the Interracial Fellowship, care of Boston University School of Theology, 72 Mt. Vernon Street, Boston.

Before telling you how this idea began, let me emphasize what the project is not.

It is *not* a revival of the old missionary barrel plan of sending useless discards to the "heathen" or the "poor." Our problem is to root out—not to reinforce—race and class snobbery, the rationalizations for imperialism and exploitation.

Therefore we ask that each child bring *one* book, and if that book be his or her best, then indeed, the child and your Sunday school will be nearer Jesus' kingdom of all the world and all peoples!

It is *not* charity for the poor. The responsibility for the scant resources of brave experiments in interracial education belongs to society and most especially to the all too faulty Christian brotherhood. May this small gesture toward groups who know "no Jew nor Greek, bond nor free" be a first step for our children toward appreciation of the oneness of God's family.

I write for the Greater Boston Interracial Fellowship, whose title is self explanatory, and for a group of Methodist ministers and ministerial students, Negro and white, at Boston University who belong to that fellowship. The idea came to us in a letter from Margaret McCulloch, secretary of the South Street Community Center in Nashville and internationally known for her Christian devotion and wide social vision. She told of the splendid work of that center in drawing children of all races from the streets and into the many sided community building projects of the center. There was a postscript—"Childrens' books greatly desired for library."

A check of similar projects in Boston and over the country from which the School of Theology draws its students revealed an identical, pressing need. We are convinced that this is something that can and should be done now, and we believe that our childrens' sharing can (if we guard against the *nots!*) make Race Relations Sunday an ethical milestone for them.

Books for all ages through fifteen are needed. If this appeal comes too late for effective use on Feb. 10th, make it the 17th or the 24th—but don't "pass by on the other side."

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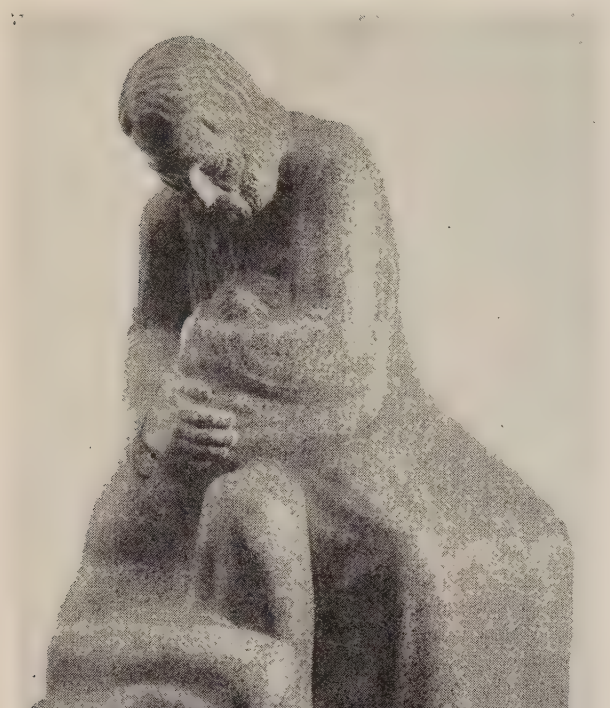

Photo, courtesy of the artist.

The Return of the Prodigal Son

HEINZ WARNEKE

Like many of our foremost artists of today, Heinz Warneke was not born in America. He came to this country about twenty years ago from his native Germany, and has established himself firmly among the leaders of contemporary American sculpture. He lives in Washington, D. C., and spends the summer on his farm near East Haddam, Conn., where he loves to work amidst the rolling, wooded hills. He has always been close to nature; his animal sculptures have become widely known. In recent years he has shown that he masters the human form with equal depth of insight.

No one who has seen the granite group of "The Return of the Prodigal Son," is likely to forget the profound impression it creates. The two figures in close embrace reveal with crystal clarity the significance of the story. In a torment of shame the boy has thrown himself at his father's feet. His arm reaches up like that of a drowning man groping for a firm hold to save himself; he seems to shake under the sobs that well up in his breast. His whole body is a despairing cry for forgiveness and help.

Without a word of reproach the father has opened his arms and taken the long-lost, beloved son to his heart. The years of waiting for this moment have left deep marks on his face, but the grief in these features is for the son's, not for his own suffering. His arms enclose the boy's head with an understanding that transcends forgiveness, and his right hand caresses the quivering shoulder with infinite gentleness.

The composition of the group confines the inner drama in a beautifully closed outline. Contrasts in movement and direction, in swelling and receding forms, heighten the sense of unity in design. We are convinced that the two figures belong together, are each part of the other. The sensitive and restrained modeling omits all unessential detail and carefully preserves the natural weight and solidity of the granite block.

In the formal language of our time, Heinz Warneke has expressed the eternal truth of Christ's parable. Deeply moved, we know that we, too, can return to the Father; that every human being, and all the nations of the earth, will find the everlasting arms ready to welcome them home.

There Are Methodists in Vermont

(Continued from page 124)

living have been administrators at Montpelier. They are, Dr. John W. Hatch, of Bangor, Me.; the Rev C. C. Chayer, of Manchester, N. H., and Dr. Arthur W. Hewitt, of Northfield, Vt. Each of these men contributed much to the building and establishment of an outstanding institution at Montpelier.

The Board of Trustees is well filled with men prominent in the denomination. Frank H. Ryder, of Cobleskill, N. Y., manufacturer, is president of the Layman's Association of the Troy Conference. Alfred H. Avery, of Boston, has been noted for his philanthropies to church-related activities. Four members of the board are Troy Conference appointees. They are: the Rev. Rutherford H. Moore, of South Royalton; the Rev. M. A. Turner, of Windsor; the Rev. G. Lewis Porter, of Montpelier, and the Rev. Lawrence Larr Springfield.

President of the Board of Trustees Alfred D. Simpson, of Cambridge, Ma fessor of Education at Harvard Un Other members from widely varied fie professions are: Glenn C. Carpenter, secretary-treasurer of Trow and I granite machine supplies; Dean C. D Montpelier, chief counsel, National I surance Co.; Dr. Paul R. Mort, head Graduate School, Columbia University Fred A. Howland, of Montpelier, ch of the board of the National Life In Co.: Hon. William H. Wills, of Benn former governor of Vermont and member of the Federal Commun Commission; Hon. Charles B. Ada Waterbury, judge of the Vermont S Court; H. Morton Jeffords, of F Conn., superintendent of schools; Charles H. Stone, of Cambridge, teacher, scientist and author; and Ha Dwinell, director of markets, Vermon Department of Agriculture.

A modern building plan inaugura 1932 with the erection of Alumni spacious gymnasium, which contains recreational facilities, has progressed w completion of the lovely Gary Memo brary in 1934 and Glover-Hadley Hall, mitory housing 60 women, built in With the termination of the war, the istration hopes to complete the progra the addition of a dormitory matching Hadley Hall, and a Central buildin taining reception rooms, dining roo kitchen, faculty quarters, and some roo students.

Although the influence of the prog of the college has spread into many p the country during the decades tha passed, the outlook for a still wider in is particularly good. Students from 15 the District of Columbia, the Territ Hawaii, and Venezuela, make up its s body this year.

The institution has never lost sight principle of its founders: the perpetua Christian education. Its motto today i develop that strength of character and Christian citizenship which have been of Vermont." President Kingsley is str the belief that "education without Ch emphasis is not only futile but dangero

While chapel attendance is compulso three sessions held each week are decla all the students to be spiritually stimu and refreshing. A flourishing Y.W.C one of the most active religious grou the campus, while students maintain a chapel of their own in one of the dorm

This week-end, however, is the bi time of the college year. The annual carnival brings friends and parents many states. Skating, skiing, and snow ture competitions, social teas and d and the "Snow Ball," which is the for the coronation of the Carnival que vie with each other as carnival attractio

Development of spirit, mind and bo intended by the founders of this old odist institution, go hand in hand as th when the saints of the church of that earlier day prayerfully launched their ment in Christian education.

Homemaker's Corner

Mrs. Harry A. Burnham

Just Imagine

ng over some clippings the other day across a few which I saved a long o. They are called, "Aunt Mandy Aunt Mandy was a colored mammy de her appearance each month in a per published for rural people. She had a bit of advice or philosophy was as wholesome as it was original. one of her gems:

eck of 'magination worked into do s poruses 'em up an' gives intrust. vin' good."

ary is one of the months we just live through in the northern states, akes a heap of 'magination to see the under the snow, or to glimpse rose- leafless twigs.

o, in our round of daily tasks it will in remembering that "spring time and shall not fail," if we turn on a little tion. There are so many ways in we may do this. As has been men- before in this corner, we may mem- poem while we are washing the It helps a heap.

naking is a wonderful task to pep up me delightful imagination. If you patchwork quilt, it is fun to try and er where all the different pieces came Aunt Eliza's apron, Mother's go-to- dress, little Susie's bonnet strings. ow them all and can have a grand ry visit with those old friends.

rhaps it is one of the children's rooms "tidying up." It is fun to plan a lit- rise, like a new five cent toy on the or a cookie on the bed-side table. thing which will bring a satisfactory " from Sonny and a gleam to his

is big sister's room, a plant in the , a book on the dresser, a dainty on the pillow, a funny doll in a vill give her a sense of your love and fulness when she comes home from re tired.

we have illuminated a homely, y task with a bit of imagination, it much more than just a chore, and learned what "meks livin' good."

uote Mandy again: " 'Magination is a i' bird nestin' in yuh heart to keep time singin' an' smilin'."

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A Preacher on the Picket Line

(Continued from page 125)

4. It resolves itself into a question whether we want to return to the paternalistic golden age where management throws bonus plums into the laps of underpaid workers, or whether we are to revamp our attitudes and our actions so that employees and employers will share in the profits which they have mutually produced. As one firm puts it, the workers are after "A finger in the pie." This is certainly the case. The question is: Do we believe that workers have a right to a share of the profits which they have helped to produce?

5. Under the present system it is natural that workers should be after the highest possible wage and that employers should be after the lowest possible wage. The spectre in the background is the ghost of profits. For the employee it is the nemesis who pilfers his pay envelope. For the employer it is the Santa Claus who stuffs his stocking.

6. The present strike is just the beginning. The demand now is for 18%, 19%, or 30%. These demands will continue until profits disappear which is the same thing.

My presence on the picket line embodied my support of the masses of workers, organized or unorganized, in their efforts to secure for the overwhelming majority the same economic security which is already enjoyed by a small minority. It is not a question of the character of the workers versus the character of employers, but of one system versus another.

Rabbi Liebman at Bangor

Bangor, Me. (RNS)—In what is termed an attempt "to help offset the growing anti-Semitism in our land," the Convocation Week at Bangor Theological Seminary for the first time in 41 years, featured a series of lectures by a Jewish rabbi, Dr. Joshua Loth Liebman.

Dr. Liebman, of Temple Israel, Boston, delivered four lectures under the Samuel Harris Lectureship on Literature and Life, Jan. 28-31.

Oxnam Defends Planned Parenthood

New York (RNS)—Planned parenthood rests upon moral foundations, is designed to preserve the family, enrich the personality of the child and benefit society, Methodist Bishop G. Bromley Oxnam declared at the 25th Anniversary dinner of the Planned Parenthood Federation of America here.

Citing the dictators as examples of those who called for large families under the guise of patriotic appeals, Bishop Oxnam asserted that the attacks on planned parenthood were made to foster the power designs of certain groups.

"They desired the insurance that lies in vast numbers," Bishop Oxnam said. "No group, whether political, social, or ecclesiastical, should be allowed to hide its true purpose in moral platitudes, when the real objective is to breed itself a majority. This is the old interest in power, not a true interest in personality."

Recognizing the "social and moral obligations to bring into the world a sufficient number of healthy children to perpetuate and improve the race," the bishop added that "reasonable persons also know that for a woman to bear a child in each one of her child-bearing years is unjust to mother and child, as well as unfair to society."

Dr. Mott to Confer with Swedish YMCA Leaders

Stockholm (By Wireless) (RNS)—Dr. John R. Mott, president of the World's Committee of the YMCA, has arrived here from London to confer with Swedish Y leaders. He was accompanied by Miss Ruth Rouse, president of the World's YMCA, whose headquarters are in Geneva.

The visitors' itinerary will include a visit to Upsala University, where they will be guests at a luncheon arranged by Archbishop Erling Eidem, of the Swedish Lutheran Church. They will later address a public meeting in Stockholm after which Dr. Mott will leave for a tour of Norway, Denmark, and Finland.

Miss Rouse will retire from leadership of the World's YMCA in May, and will be replaced provisionally by Miss Vanasch Vanwick, of the Geneva office, until a permanent successor is elected.

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Getting a Kick out of Life

William L. Stidger

"It's All in the Delivery!"

I recently heard of two brothers, one of whom was a famous baseball pitcher, and the other a minister. The preacher said to his brother, "How is it, Bill? Here I've spent four years in college, three years in a theological seminary, and you've never gone to college and yet you're now getting a salary of twenty-five thousand dollars a year, while I get only two thousand a year? I can't understand it."

Bill thought a minute, and then he said, "I'll tell you how it is, Jim; it's all in the delivery!"

That's a typical American story, and it is more than a wise crack. There is a lot of truth in Bill's reply whether it is in baseball, the ministry, or anything else. The man who delivers, no matter what his profession is paid, is paid well for it; even in the ministry.

I happen to know a preacher named Warren Cook. The first time I ever saw him he was a fielder for the Kansas City Owls, and a good one. He had a fine salary then because he delivered. Now he is a preacher, and at present is superintendent of the Deaconess Hospital in Boston, and he is now making more money than he did as a baseball player because he is still delivering in his present job just as he did in baseball.

It is no more than fair that this should be so. In the swift, competitive American business system in which we live, and move, and have our being, the man who produces, who "makes good" or who "delivers the goods" as we put it, is the man who has a right to the higher salaries and compensation. I am as much of an idealist as any man, but I have sense enough to know, and am fair enough to admit that a preacher who does not "deliver" has no ethical, moral, or even Christian right to expect high pay. If he does not produce new lives and new church members; if he does not run his organization efficiently; if he loafs on his job (and there is no job on which it is easier to loaf if a man is built that way) what right under the sun does a preacher have to expect high compensation?

"It's all in the delivery," whether it is on the farm, in the city, in a mill, a store, an office; whether it is a stenographer, a clerk, a cook in a kitchen, a nurse in a hospital, a reporter on his beat, a type setter at his machine, a garbage collector, or a public official.

"It's all in the delivery," whether it is a woman in a home, a school teacher, a maid servant in a home, a pilot on an airplane, or a stewardess on that same plane. In the long run, each will get about what he or she deserves and in proportion to what each delivers.

Pop: "Where's Aunt Bessie? The parade is coming."

Mom: "She's upstairs waving her hair."

Pop: "Can't we afford a flag?"

Gandhi Looks at Christianity

(Continued from page 133)

Gandhi rejected Christianity, although in his "Story of My Experiments with Truth," he says, "Though I took a path my Christian friends had not intended for me, I have remained forever indebted to them for the religious quest that they awakened in me. I shall always cherish the memory of their contact."

Some years ago Christian missionary literature was filled with eulogies of Mahatma Gandhi, until many American Christians developed the understanding that he was a Christian. Gandhi, however, has never given any direct indication that he was a Christian; he has always made it unmistakably clear that he is a Hindu. The closest he came to anything resembling a confession of Christianity was his statement in "Young India"; "There is nothing in the world that would keep me from professing Christianity or any other faith, the moment I felt the truth of and the need for it." This is to say nothing more than that he has an open mind. Then he said, "If I could call myself, say, a Christian or a Mussulman, with my own interpretation of the Bible or the Koran, I should not hesitate to call myself either. For then Hindu, Christian and Mussulman would be synonymous terms." Gandhi would be a Christian only in the general sense that Hinduism is all-absorbing and all-inclusive.

His position is still that which he held when he spoke to a group of missionaries in Calcutta in 1925. He said, "Today my position is that, though I admire much in Christianity, I am unable to identify myself with orthodox Christianity. I must tell you in all humility that Hinduism, as I know it, entirely satisfies my soul, fills my whole being, and I find a solace in the Bhagavadgita and Upanishads that I miss even in the Sermon on the Mount."

A very important part of Gandhi's religious outlook is tolerance, which he has emphasized again and again in his writings, and particularly in his conversations with missionaries. It is tolerance which appeals to him in Hinduism. Writing in "Young India" in 1927, he said, "Believing as I do in the influence of heredity, being born in a Hindu family, I have remained a Hindu. On examination I have found it to be the most tolerant of all religions known to me.

Gandhi believes that it is his sacred duty to follow the paths which lead to Truth, and he believes that there is much good in all religions. "I have no hesitation in regarding the Koran as revealed," he said to some Mohammedan friends one day, "as I have none in regarding the Bible, the Zend Avesta, the Granth Saheb and any other clean Scriptures as revealed. Revelation is the exclusive property of no nation, no tribe." Then he added, "If I know Hinduism at all, it is essentially inclusive and ever-growing, ever-responsive. It gives the freest scope to imagination, speculation, and reason."

When Gandhi was taken to task one day by some Hindus for reading the New Testament to students of the Gujarat National College, and for discussing it with them, he answered them, "I hold that it is the duty of every cultured man or woman to rea pathetically the scriptures of the wo we are to respect others' religion as we have them to respect our own, a f study of the world's religions is a duty."

Of course, Gandhi claims that Chris and Mohammedism are narrow, in ing upon particular moral and theo channels, whereas Hinduism is all-inc absorbing all that is true and good in religions into its own religious heritag has reiterated in different ways his beli "there is in Hinduism room enough for as there is for Mohammed, Zoroaste Moses. For me the different religio beautiful flowers from the same gard they are branches of the same majestic Obviously, the "same garden" and the majestic tree" may be interpreted as H ism."

If Gandhi considers himself a Hin religious definition, and if tolerance said to be the keynote of his religiou look, it must be admitted, too, that h mystic. When a missionary one day him the question, "Do you definitely fe presence of the living Christ within he answered, "If it is the historical Jes named Christ that you refer to, I must do not. If it is an adjective signifying the names for God, then I must say I c the presence of God—call Him Chris Him Krishna, call Him Rama. We hav thousand names to denote God, and if not feel a presence of God within me, so much of misery and disappointment day that I would be a raving maniac ar destination would be the Hooghli."

It is Gandhi's outspoken criticism of tian missions and missionaries that has him to be condemned in more recent in missionary circles. The attitudes of a ation and even eulogy of a few year have changed to attitudes of distrust, d and open animosity. Yet one cannot sa Gandhi has not been frank or honest pressing his opinions regarding missio

When I talked with him in the f 1941, I asked him the question, "Do yo that there is any place for the Christia sionary in India?" His answer was, "I welcome the missionary to India if he come as a fellow-seeker, along with th dian people, after God." On numerous sions, Gandhi has condemned what h called a dogmatism and a lack of hu on the part of missionaries. "My quarrel missionaries," he said once, "is that they no religion other than Christianity is In speaking to some missionaries on an occasion, he said, "You, the mission come to India thinking that you come land of heathens, of idolators, of men do not know God." He went on to out just how religious the people of are, and how naive he felt the missio assumption of his own religious super to be.

E. Stanley Jones has said that whe went to India, it was with the idea th had much to give India; he later came conclusion that India had a great de give him, too. It is this attitude of re ity that Gandhi has felt is so lacking typical missionary. Speaking to a gro

es, he further said, "I hope you n a receptive mood, and if there is ndia has to give, you will not stop you will not close your eyes, and hearts, but open up your ears, eyes, of all, your hearts, to receive all be good in this land. I give you nce that there is a great deal of ndia." Then he said, "I miss re- s, humility, willingness on your lentify yourselves with the masses When one of the missionaries h, "How do you think the mission- uld identify themselves with the he answered, "Copy Charlie An-

also feels that one of the things made it difficult for the missionary y himself with the Indian people nsciously belonging to the ruling speaking to an English Mission cretary, he said, as reported in " Feb. 2, 1939, "Missionaries have ed the maxim, 'When you go to as Rome does.' They retain every- the West in their daily lives, forget- clothes and food and modes of life sponse to climate and to surround- d adjustment, therefore, becomes . They have not stooped to conquer." i, along with other Indians, has not be suspicious of missionaries as gen- sometimes innocent, forerunners of mperialism. As he put it in writing ijan" in 1936, "But today I rebel orthodox Christianity, as I am con- at it has distorted the message of e was an Asiatic whose message was through many media, and when it backing of a Roman Emperor, it be- imperialist faith, as it remains to this andhi related the incident when a on of missionaries waited upon Lord , to seek protection in China. Lord 's answer was, "Gentlemen, if you go to China to preach the message ianity, then do not ask for assistance mporal power. Go with your lives hands, and, if the people of China kill you, imagine that you have been the service of God." Gandhi then Christian missionaries come to In- r the shadow or the protection of a l power, and it creates an impassable might have used the words of a who said, "We cannot see your ecause your gunboats get in the way." u has also expressed himself in no m terms on numerous occasions that ould be no attempt on the part of n missions to win converts from their religions to Christianity. He feels vice rendered by missionaries should ered for its own sake, and not for considers the ulterior motive of win- nverts. In fact, he has maintained that ons to Christianity in India have been or other than religious reasons. He that "the vast mass of Harijans (un- les), and for that matter Indian hu- cannot understand the presentation stianity, and that generally speaking nversion wherever it has taken place been a spiritual act in any sense of m. They are conversions for con- e." He added, on another occasion, "The reasons, therefore, of conversions may be roughly described as economic or socio-economic."

He has been particularly articulate in his condemnation of preaching as a means of proselyting. When he was asked by a missionary what he thought was the best method of preaching the gospel of Christ, he answered, "To live the gospel is the most effective way. . . . Preaching jars on me and makes no appeal to me, and I get suspicious of missionaries who preach. But I love those who never preach but live the life according to their lights. Their lives are silent, yet most effective, testimonies. Therefore I cannot say what to preach, but I can say that a life of service and uttermost simplicity is the best preaching. If, therefore, you go on serving people and ask them also to serve, they would understand But you quote instead John 3:16 and ask them to believe it. That has no appeal to me, and I am sure people will not understand it. Where there has been acceptance of the gospel through preaching, my complaint is that there has been some motive."

His favorite illustration along this line is the rose. "The rose," he said, "does not need to write a book or deliver a sermon on the scent it sheds all around, or on the beauty which everyone who has eyes can see. Well, spiritual life is infinitely superior to the beautiful and fragrant rose, and I make bold to say that the moment there is a beautiful expression in life, the surroundings will readily respond."

These things are presented, not with the idea of deciding whether or not Mahatma Gandhi is right or wrong, but rather with the view of trying to picture the thoughts of this great non-Christian Oriental as he looks at Christianity and Christian missions. It is hoped that we who are the Christian people and the Christian church of the west may proceed to the thoughtful self-analysis that should follow "seeing ourselves as others see us."

Methodism Lives Again in Nanchang

A cablegram from Bishop Ralph A. Ward, from Shanghai, to the Board of Missions and Church Extension, gives the information that the Kiangsi Annual Conference was held under his presidency from Dec. 28th to Jan. 2nd, in the city of Nanchang. All but one of the resident pastors, most of the lay delegates and the Bible women were in attendance, he says. He ordained nine local and traveling elders at this conference session. "There was a fine spirit and a good lift for the new flight," he adds.

According to Bishop Ward, two-thirds of the ancient city of Nanchang was destroyed in the war. The General Hospital was badly damaged, and the Women's Hospital was even more damaged. Both are Methodist institutions. He reports other mission property "essentially intact" in the city, but all equipment is missing. He expects the Methodist schools in the city to be reopened soon.

The bishop, on behalf of the conference and the members of the Chinese churches, urges the board to return to service as soon as possible all missionaries from that field now in the United States, and to send new missionaries as well. The conference took official action asking for the return of all missionaries.

What Do Negroes Ask of America?

An outstanding Negro leader, Dr. Rufus Clement, president of Atlanta University, lists the wants of his race in this order: 1, Good schools for their children, equal to those of the other group. 2, Equal work opportunities. 3, Justice in the courts. 4, Equal protection of the law, as represented by policemen and other officials. 5, All civic improvements which are provided by public funds for other sections of the population, such as public health facilities, sanitation, parks and playgrounds, clean streets and the like. 6, The right to vote, on the conditions that apply to other citizens.

What do you think of these requests? Are they reasonable, or otherwise? Could a self-respecting group ask less? Which of them in fairness can be denied?

Bits of Fun

A couple of Marines during a lull were talking of what they would do when they got home. One of them said, "The only souvenir of this war that I want is my rifle."

"What on earth do you want with a rifle?" asked his companion.

"I'll tell you," said the other dreamily. "When I get home, I'm going to get me a house. The house will have a little window that looks out over a garden. I'm going to plant my rifle in the middle of the garden. And when it rains, I'm going to sit by my window, and watch the rain come down on that rifle, and I'm going to say, 'Rust, you son of a gun!' "

Barber: "Haven't I shaved you somewhere before?"

Sailor: "Nope, I got that scar in the battle of Lingayan Gulf."

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Behind the Methodist Chaplain

GEORGE S. REAMEY
Editor, *Virginia Methodist Advocate*

Months after the guns have ceased firing and the thoughts and prayers of people everywhere have turned toward lasting peace, there is emerging from the war one of its finest stories. Lacking though it may be in some of the excitement and thrill of a battle at sea, or in some of the suspense and danger of a Normandy invasion, its importance is such that it appears destined to wield considerable influence for years to come in the over-all program and policy of The Methodist Church. It is the story of how at least one denomination followed her young men and women of the armed services to every camp and ship and battlefield of the war. And, it is safe to say that it is a story that the young men and women thus followed will not soon forget.

D. Stewart Patterson

One part of the story has received much attention in the press. Adventures of individual chaplains here and yonder have thrilled the reader as he has figuratively gone with them into action, rescuing the wounded, breathing prayers over those whose last breath has all but gone, or setting examples of personal courage that infused new life into groups of soldiers as they looked into the face of death. But the part of the story which has not been widely told has to do with the channel through which The Methodist Church has functioned to help the chaplains meet their responsibilities. This silence is due mainly to the modesty of the person who has been the chief actor in this behind-the-scene drama. He kept so busy holding up his end of the job that he had no time to talk about himself. Nor is it his idea that anyone talk about him now. But it is a story that the church has a right to know.

About five years ago the episcopal leadership of our church took cognizance of the threatening clouds of war and recognized the church's responsibility and desire to keep faith with all who should don the nation's uniform in any branch of the armed forces. How could The Methodist Church best follow these fine young people to the far corners of earth and perform the spiritual ministry, under the trying conditions of war, to which they were entitled?

Of course, there were the chaplains, but they were too few. But even though more ministers might be enlisted in this service, should the denomination simply turn them over to the War Department and the regular chaplaincy and do nothing more than would be done through these military channels?

After much thought the answer was an emphatic No. The church had a further responsibility to these men. The final answer was a new organization known as the Methodist Commission on Chaplains with offices in the nation's capital. In the selection of D. Stewart Patterson as executive secretary, they found a Christian layman, an able executive and an understanding friend to all of the vast number who later would call on him for aid. The contribution he has made and the wealth of information he has compiled from every part of the world would require not one book but volumes if the full story should ever be told. This brief word is intended but to introduce the subject of his activities, mentioning among them in the barest outline, and to pass on certain suggestions relative to the commission's future which have come from several students of this work.

Roughly speaking, Mr. Patterson's duties have fallen under three main heads: supplies, the handling of special problems, and the assembling of valuable information from camps and mission fields. It would be difficult to attempt to say which of the three was most important.

While the government made certain provision for the chaplains, it was soon found that there was urgent need for a vast assortment of additional supplies of all kinds: communion sets, report blanks, books, booklets, pamphlets, musical recordings, etc. Correspondence about these basic supplies accounted in large part for the 25,000 communications sent annually to chaplains from the commission.

And, naturally, there were hundreds of special questions and problems that arose. Some of these had to do with hearing from the chaplains' folks at home when mails were tardy. Many questions dealt with matters that needed to be brought to the attention of authorities in Washington at the War Department. Here Mr. Patterson made one of his most valuable contributions. Here is a chaplain, for example, who wishes further information as to the precise scope of his duties under certain conditions. Again, it might be an S. O. S. appeal for additional chaplains at a lone station where 20,000 men had but a single chaplain, as in one particular case. Sometimes there was tension between the Protestant and Catholic chaplains that called for a decision from some voice in authority. Whatever the situation, Methodist chaplains the world over knew that in Mr. Patterson they had one who would not only give an attentive ear, but who would also take promptly the appropriate action.

Bishop W. W. Peele

Among the numerous duties of the Methodist chaplain was a monthly report to the Methodist Commission. After reading scores of these reports, this writer can affirm that the information contained therein presents

(Continued on page 143)

ON A WIDE CIRC

by W. W. Reid

"My Dear Senator"

This is what I wrote my congressm
senators the other day:

"I am very much opposed to cons
(or anything approaching conscriptio
ing years of peace; and I trust that
when occasion arises you will vote
any such measure. My opposition i
upon several convictions:

"Preparation of youth for warfare
fear in other nations. Fear will ev
explode into fighting. It is well-know
a jingo press in America bred suspicio
and hatred of the yellow race for
thirty years before World War II. T
anese naturally responded with su
fear, and hatred of our people. Tha
tion can easily be repeated between
tion and any other nation. Peacetim
tary training will inevitably increase
tional fear and provoke counter activit

"Both the mental and moral stan
American youth—the greatest resource
Republic—will be weakened immeasur
undesired military service.

"The independence, the resource
and the adaptability of our youth to th
vironment have made America wha
today. But military life molds men
pattern, robs them of initiative, gives
to unquestioning obedience rather t
understanding and to independent acti
decision, inferiority attitudes, and l
leadership grow from such suppress
youth; while 'discipline' that is e
from outside and not from inward s
of character has negative value.

"Seventeen to nineteen are critical y
an American youth's life. His life pa
not fully formed. He is still shaping at
beliefs, habits, character. To lift hin
home, school, church, and community
is not helpful to either morals or r
The fact that the army makes a
prophylactic equipment; that prostitu
quent camp neighborhoods; that liqu
gambling and vice crowd around the
these all tend to lower standards not y
established, especially when boys are
sick or in low spirits.

"On the positive side I believe: We
gain the world's trust and respect
trust and respect of all people—both
public acts and in our private wor
thoughts. We should cooperate in ev
possible with others—as through the
We should establish a Department of
working as aggressively and as faithf
win international good-will and unde
ing as did the War Department to wi
tary victory.

"Friendship, good-will, and mutual
standing, I believe, constitute the on
defense America will have in the
ahead."

You may have other arguments or
quite differently. But you should le
representatives know your judgment.

rch School Crusade Not to Wait

(Continued from page 128)

back of the improvement, but that "it to an increasing quality of work, a awareness of the church school sit- and a more persistent effort to reach through visitation in their homes"— perhaps, is quite a "story," after all. the meantime, the detailed statistics conference have come to us, and there to be some rather interesting consid- . The increases did not, by any prevail in all departments. Youth enrolment decreased by 3.9%, adults ed 2.2%, and officers and teachers de- 11.4%. It is obvious that the chil- division supplied the bulk of the in- reported. In fact, the increased enrol- the children's division is of almost he percentage as the increased atten- for all departments (4.2% and 4.6% vely). Even so, one would almost xpected that decreased enrolments in epartments would have been too heavy to have allowed of this increased at- ce, since one generally looks for en- t and attendance to rise or fall in he same ratio. The fact that this did pen seems to indicate—as, indeed, the show—that Baltimore's ratio of at- ce to enrolment was vastly improved. crease in attendance was four times as s the increase in enrolment. An even lluminating consideration comes from ote to the statistics indicating that the ed attendance was reported from only hurches, which means that these es did so well that they not only quad- their own ratio of attendance to en- t but, at the same time, offset any ard fluctuations in other churches of nference.

now we must add the sobering reflec- at Baltimore Conference, though ap- y better off than some of our confer- still carries the stigma of a terrific eism. For every fifty thousand atten- there are about thirty-six thousand es. Some conferences show a consid- larger absenteeism. Can these things r are we being confused by a more or titious "enrolment" that is loading us discouraging burden of apparent ab- sm which actually we need not bear?

Winter Comes, Can Spring be Far Away?"—

Summer either? Christian Education s, at least, believe in extensive winter ation for summer activities. The Juris- al Coaching Conference for Directors mmer Camps will be held at Philadel- March 5-9. An imposing program of s and institutes at Methodist Training , Silver Lake, N. Y., is already in ation, showing the season's activities ing June 24th and continuing without a single day through Sept. 2nd. Cen- ennsylvania has a Coaching Conference cation school workers on Feb. 1-3, with Ethel Ristine of the General Board, as lor. Worcester District Institute Com- n, New England Conference, has re- elected the Rev. Glenn D. Glazier as dean, and the Rev. Alan H. Moore as counselor, for Sterling Christian Institute, the dates for which are July 21-28.

Youth in Action

Jamestown District Youth Fellowship, Erie Conference, recently completed the raising of a special gift offering for the Conference Home for the Aged at Conneaultville, Pa. The offerings were presented at an altar service in the district rally at Falconer, N. Y., and totaled $767.78.

Meadville District Youth Fellowship, also in Erie Conference, held a booth festival at the Cribbs Home in November, and presented gifts of vegetables and canned fruits and jellies valued at $580, together with a cash offering of $560. In this project, the Wesleyville church was especially active, its contribution in cash and goods amounting to $313.65.

New England Conference Youth Fellowship—Otis A. Maxfield, president—is laying out large plans for a Lenten Evangelistic Campaign to be conducted by the young people.

The church school at Newton Upper Falls, Mass., is supporting a student at Bijnor Primary School, North India.

Atomics and Technics

"To re-study our leadership education as related to an atomic era" is the purpose indicated for a Jurisdictional Coaching Conference to be conducted by Dr. J. Fisher Simpson, the General Board's Secretary of Leadership Training, at Harrisburg, Pa., Apr. 5th and 6th. Two persons from each annual conference in the jurisdiction will be invited.

Et Cetera

Miss Edna Lloyd, of Board of Education Headquarters, assisted in a Workshop for Workers with Nursery Children, sponsored by the Children's Work Council of Central Pennsylvania Conference, at Harrisburg, Pa., Jan. 11-13.

Local church school superintendents in Central Pennsylvania Conference, also their divisional superintendents in the local schools, will be called to district institutes on the Crusade for Christ and Christian Education, Apr. 8-12. Dr. Walter Towner, from the Board of Education, will be the resource leader.

In the Troy Conference the Board of Education and the Commission on Social Action jointly sponsored a seminar at Amsterdam, N. Y., on Jan. 28-29. The Rev. Harold Buckland, St. Johnsbury, Vt., presided. John Harring of New York State Department of Education brought a resume of the "Church Institute on Community Service"; Harold Lang discussed and demonstrated visual aids for social education, and Clyde R. Miller, Teachers College, Columbia University, discussed "Propaganda Analysis." A representative group of ministers from the entire conference attended.

(News and Comment for this page of "Highlights on Christian Education" should be sent to the Rev. J. Garfield Sallis, 175 Mayfield Street, Worcester-2, Mass.)

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Betty's Favorite Dollie

Maeanna Cheserton-Mangle

Betty was so excited she could hardly eat her cereal. She had been up long before Nanny called her. This was the day her little cousin, Lucy May, was coming from Georgia. Betty never had met Lucy May, but she knew it would be fun She had put all her dollies out in a row on the nursery couch for her little cousin to see.

At last Lucy May came and the two little girls were off to the nursery to play. Betty showed Lucy May all her dolls. There was Jane, all dressed in pink, and Tootsie, the kewpie doll with feathers in her hair; Teddy, the fuzzy bear and Princess Pat, the life-sized doll, who always sat in her very own chair. Then there was Dinah. She was really Betty's favorite, for she had such a jolly smile and her teeth were so white, and the bandanna on her head was such a gay color! It was hard to part with Dinah, but Momsey had said she must share her toys with Lucy May, so she put her favorite dollie in her cousin's arms. Lucy May gave a squeal. "She's just like Mammy back home in Georgia!" She looked at Dinah for a long time and then smiled as she hugged her. "I'm going to love my colored dollie, and I love you too, for giving her to me."

Britain's Transjordan Plan

Dr. Abba Hillel Silver and Dr. Stephen S. Wise, joint chairmen of the American Zionist Emergency Council, last week called on President Truman to "insist on the inadmissibility" of the British Government's intention to bring about the permanent separation of Transjordan from Palestine and its recognition as an independent state, it was announced by the council.

In their message to President Truman, Dr. Silver and Dr. Wise assailed Britain's contemplated action as "another unilateral revision of the Palestine Mandate and a new attempt to establish a fait accompli in disregard of Britain's obligations toward the members of the League of Nations under the Mandate, toward the United States under the Anglo-American Convention of 1924, and toward the United Nations under article eighty of the Charter. This comes with particularly bad grace now that, at the re of the British Government, the United and Britain are jointly examining the tine problem."

"It is also an attempt on the part of ain to set up another ostensibly indepe state under British control in a territory under international supervision, and to placing under trusteeship an area which tain seeks as her exclusive sphere of ence," the Zionist leaders declared.

The text of their message to President man follows:

"Your urgent attention is respec drawn to the announcement made by B Foreign Secretary Bevin on Jan. 17th cerning the British Government's inte to bring about the permanent separati Transjordan from Palestine and its rec tion as an independent state. This v represent another unilateral revision o Palestine Mandate and a new attempt tablish a fait accompli in disregard to ain's obligations toward the members o League of Nations under the Mar toward the United States under the A American Convention of 1924, and to the United Nations under article eigh the Charter.

"This comes with particularly bad now that, at the request of the British ernment, the United States and Britai jointly examining the Palestine probler is also an attempt on the part of Brita set up another ostensibly independent under British control in a territory now der international supervision, and to placing under trusteeship an area which ain seeks as her exclusive sphere of influ

"We earnestly hope that you, Mr. dent, will insist on the inadmissibility o such uniliteral action on the part of B in defiance of American rights and o United Nations Charter."

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Behind the Methodist Chaplain

(Continued from page 140)

s the most complete picture of moral iritual conditions in the armed services an be found anywhere. These reports up the most pressing problems with the chaplains had to deal. And, posven more important, they present inter- and important sidelights on the deation's world mission program that be used to great advantage in mission y for years to come. Suffice it to say thing in these confidential reports cons the widely-published letters from ins and others in service of the suconstructive work that is being done e foreign missionary, particularly by supported by our own church. Some ins indicate a desire to return later as naries themselves. Furthermore, they sent in more than 600 names of enmen who plan to enter the Methodist ry when they are discharged.

s brief comment must not fail to em- e the tremendous contribution that has made, in all of this part of the church's by the members of the Methodist Com- n themselves. Bishop W. W. Peele of ichmond Area is the president of the ission and has served in this capacity me time. He has given of his time and diligently. Of him and of the remainembers Mr. Patterson time and time in conversion, paid eloquent tribute to fine spirit and aid. The membership, lition to Bishop Peele, includes Bishops n, Frank Smith, Baker, Baxter, and Doctors Horace E. Cromer, Ralph D. , John Paul Tyler, Arlo A. Brown, Fred lloway, and James Shera Montgomery; e following laymen: Fred C. Croxton, hn C. Boggs and Ben A. Whitmore.

ee outcomes, at least, should come from tivities of Mr. Patterson and the Com- n.

his work must go on! As long as are Methodist chaplains anywhere—in med services, the Veterans' Administra- or elsewhere—there should be some organization as this to maintain close t between The Methodist Church and ethodist chaplain. Ministers are minis- hether they serve as chaplains, as mis- ies or as pastors of local churches. The nination owes it to them and to itself aintain the closest relationship with all.

he war has underscored the necessity stronger Protestant unity in the support e Protestant chaplain. Be it said with , the Roman Church does keep in close with her chaplain-priests. The Protes- Church must do no less, as any Protes- haplain will tell you.

he church at home must adapt its pro- and plans more in accord with sugges- from returning chaplains, if it is to nd hold the returning service man and n. Our chaplains have learned much an be of help in this regard. It will be id church that fails to give an attentive he chaplain has a real contribution to Let us accord him that opportunity.

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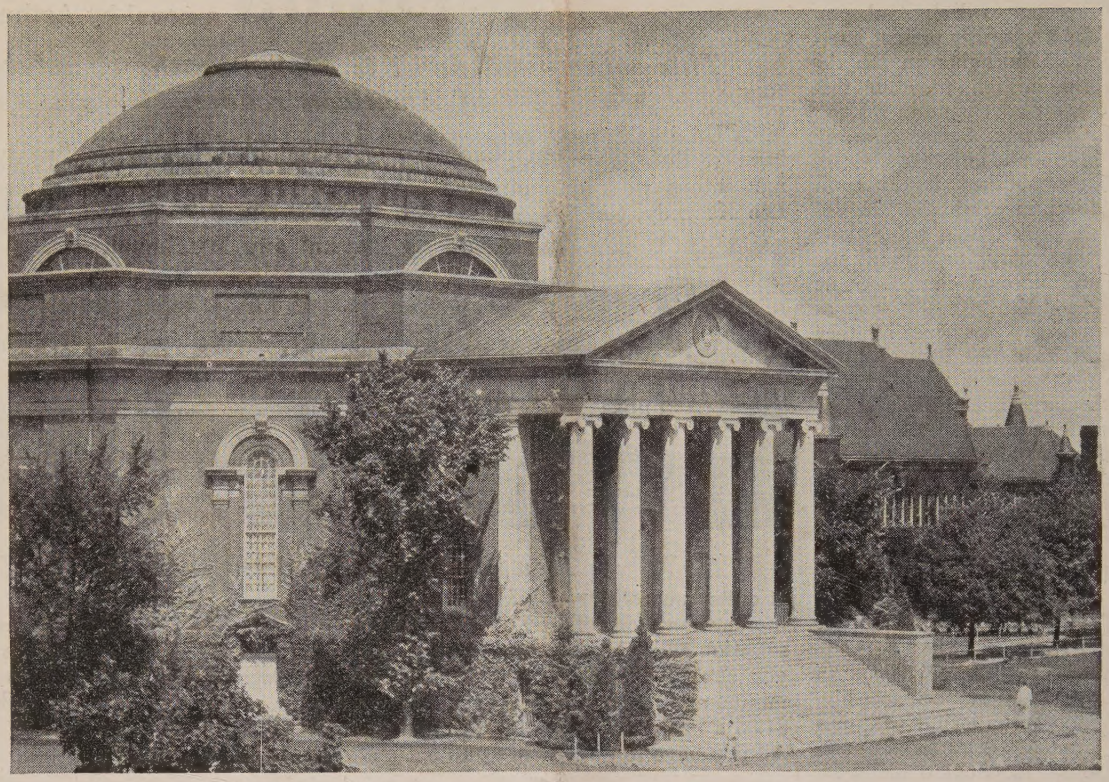

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